

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

APRIL, 1930

NO. 1

CONTENTS

	Page
When the Divine Sun Shines, 'Abdu'l-Bahá.....	5
The Mashriqu'l-Adhkár, <i>Shoghi Effendi</i>	2
Editorial, <i>Stanwood Cobb</i>	3
The Modern Sanctuary, Poems by <i>Janet Bolton, Philip Amalfi</i> <i>Marangella, Lorna B. Tasker, Shahnaz Waite</i>	26
The Mashriqu'l-Adhkár in America, <i>Shahnaz Waite</i>	7
Physical Features of the Mashriqu'l-Adhkár, <i>Allen B. McDaniel</i>	18
The Bahá'í Community of the Future, <i>Harlan F. Ober</i>	21
The Basis of Bahá'í Belief, <i>Keith Ransom-Kehler</i>	27
Martha L. Root in Persia, <i>A. H. Naimi</i>	31

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to Baha'i News

Service, 1112 Shoreham Building, Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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THE MASHRIQU'L-ADHKÁR

HOWEVER inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár.

Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkár, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkár can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkár as one of the outstanding institutions conceived by Bahá'u'lláh.

Shoghi Effendi.

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"Thousands of Mashriqu'l-Adhkárs, dawning-points of praise and mentionings of God for all religionists, will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance. In the future there will be many here and elsewhere: in Asia, Europe, even Africa, New Zealand and Australia, but this edifice in Chicago is of especial significance."
—'Abdu'l-Bahá.

REW are aware that there is being erected in the suburbs of Chicago a Shrine which is expressive of a great and grandiloquent emotion of the human heart, namely, that of the brotherhood of man—an International Shrine dedicated to the oneness of mankind and the oneness of religion. This is the Bahá'í Temple or Mashriqu'l-Adhkár which is being erected on the shores of Lake Michigan in the beautiful suburb of Chicago—Wilmette, Ill.

There are two unique features of this monument to the Bahá'í Movement. The first is the marvelously beautiful and creative architecture in which it is phrased—an architecture described elsewhere in this issue, and universally recognized as "the first thing new in architecture since the thirteenth century." The second, of still greater import, is the fact that this Bahá'í Temple expresses the long-ing dreams and spiritual aspirations of countless Bahá'ís among the different races and religions of this planet who look with eagerness to the completion of such a visible expression of their faith in this land of freedom, prosperity, advanced civilization, high humanitarian ideals and tolerance.

Nor is the interest taken by the adherents of this Faith limited only to good wishes. In deeds of sacrifice, rather, is their cooperation manifested. Since the inception of this Temple, many countries and many religionists have contributed generously of their funds, even to the point of extreme sacrifice. The following are a few expressions of consecration out of the many on record:

'ABDU'L-BAHA has told the story of the widow of a martyr who was left with two young children to support. She provided for them by knitting socks; the proceeds from one sock she used for their support, and what she received for the other sock was her glad offering toward the Mashriqu'l-Adhkár. 'Abdu'l-Bahá then said, "It is this spirit which will build the Temple."

"Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the street.

"Praise be to God! that at this moment, from every country in the

world, according to their various means, contributions are continually being sent toward the fund of the Mashriqu'l-Adhkár in America. . . . From the day of Adam until now, such an event has never been witnessed by man, that from the farthest country of Asia, contributions were forwarded to the farthest country of America.

"Contributions for the Mashriqu'l-Adhkár are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose. Although many families are extremely poor, so that they have scarcely enough to keep them, nevertheless they give towards it. For many years the West has contributed towards the East, and now, through the Mercies and Bounties of God, a miracle has been performed, and *for the first time in the history of the world the East is contributing to the West.*"

THESE are only a few instances, but the stories of similar sacrifices could easily make many chapters if recorded. Suffice it to say that from Australia comes a regular flow of gifts for the Divine Edifice. From Persia, India, England, France, from Honolulu and Maui, Hawaii, and from groups and individual Bahá'ís everywhere comes the evidence that *unity in God* is a living thing through the creative power of the Word of Bahá'u'lláh.

No less a personage than the Guardian of the Bahá'í Cause, Shoghi Effendi—who has said that "the specific Bahá'í institutions should be viewed in the light of Bahá'u'lláh's gifts bestowed upon

the world"—has set an example in the divine art of real sacrifice when he forwarded the most precious possession from the Shrine of Bahá'u'lláh to be sold for the Bahá'í Temple Fund in this country, and he has regularly contributed every month to the National Bahá'í Fund of America.

It is indeed the beginning of a new world cycle when the Orient actually contributes money to the Occident. Is this not the symbol of true love and brotherhood—knowing as all do the relatively impoverished condition of those people compared with that of America?

IN THIS TURNING of the thoughts and dreams of the Orient toward the New World and the awareness of the spiritual evolution going on in America, one finds the miraculous enlargement of the Asiatic consciousness which only true religion could have brought about. For to the illiterate peasant of Asia in general, the New World hardly has existence; or if any, but nebulous and unformed. Yet to the Bahá'ís of Persia, Rangoon, and even of the jungles of India, America exists as an entity sufficiently to call forth their loving sacrifices. This is more than human education could have accomplished.

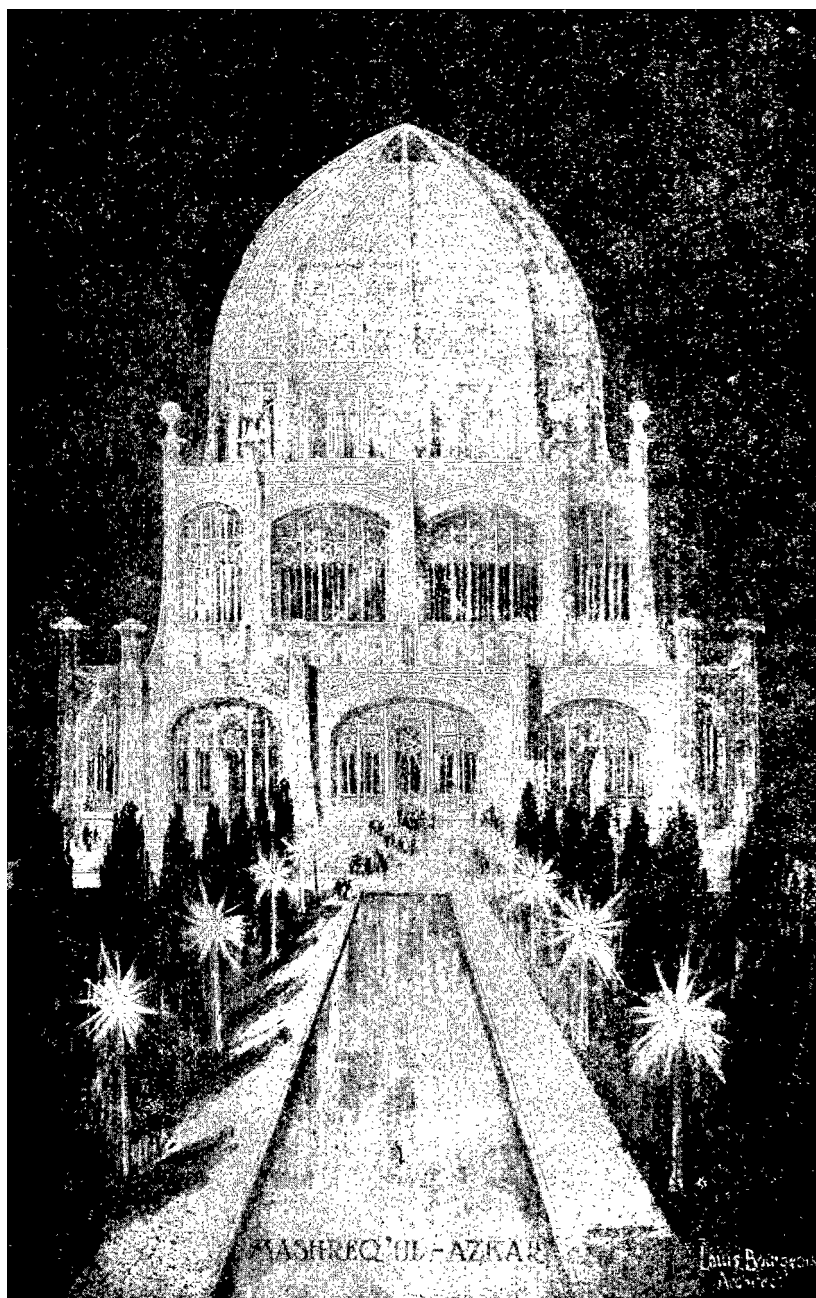
As witnessed in the article in this issue by A. H. Naimi on "Martha L. Root in Persia," the Persian Bahá'ís look with real vision toward America. The vision of what this dynamic rapidly evolving people of the New World will ultimately achieve for the Universal Bahá'í Faith, becomes the daily inspiration and stimulus to our brothers and sisters around the world.

WHEN THE DIVINE SUN SHINES

IN the divine Holy Books there are unmistakable prophecies giving the glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant dispensation be established, the banner of the Most Great Peace and reconciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred would remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Qur'án, in the Zend Avesta, in the Books of Buddha, and in the Book of Confucius. In brief, all the Holy Books contain these glad-tidings. In all of them it is announced that after the world has been surrounded by darkness, then radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God, when materialistic ideas overshadow idealism and spirituality, when nations become submerged in the world of matter and forget God—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

“During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for each other's blood, considering one another as contaminated and refusing mutual association—at such a time as this His Holiness Bahá'u'lláh appeared. He arose in the Orient, uprooting the very foundations of superstition and brought the dawn of the Light of Reality. Various nations became united, because all desired the Reality. Inasmuch as they investigated the Reality of religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the Teachings of the Prophets are Reality, their foundations are one. . . . Through Bahá'u'lláh the nations and peoples grew to understand and comprehend this. . . . After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Muhammadan and Buddhist arose for amity—all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.”

'Abdu'l-Bahá.



MASHRIQU'L-ADHKAR

*Now in course of erection at Wilmette, near Chicago, Ill., U. S. A.
(See opposite page.)*

THE MASHRIQU'L-ADHKÁR IN AMERICA

HOW ARCHITECTURE IS EXPRESSING THE RENEWAL OF RELIGION

SHAHNAZ WAITE

There is now building near Chicago the first expression on the material plane in America of the Bahá'í Movement for universal peace and the brotherhood of man. The Bahá'í Movement, dedicated to the great task never yet achieved by humanity of bringing to pass the Kingdom of God on earth, is fittingly expressed in the uniquely new type of architecture considered by leading authorities to be the first absolutely new creation in architecture since the Gothic.

WHEN approaching the great subject of the Mashriqu'l-Adhkár* one feels the inadequacy of human words or terms—so great is it, so mystical and holy, and yet so practical that it “rises above words and letters, and transcends the murmur of syllables and sounds.” In its isolated beauty, its deep spiritual significance, its mystical symbolism and its perfect reflection of a Divine Reality—it stands unique and alone in the world today. It is something which must be *felt* and realized in the heart. It cannot be comprehended by the mind alone.

LET US DESCRIBE the Temple not by our own definition but rather in the words of prominent journalists and notables who have expressed themselves eloquently concerning it in our leading newspapers and magazines, therefore we will briefly review some of the Press notices which appeared at the time the model of this sacred edifice was exhibited in the Kevorkian Gallery, New York City, in the year 1921. The New York “Tribune” and “Sun” reproduced it in their roto-gravure sections. The New York

“American” gave it the major portion of its art page, with a long comment beginning with the words, “Many persons who have seen the model for this building say that it will be the most beautiful structure in the world. Some go so far as to say it will be the most beautiful structure ever erected.”

Sherwin Cody, writing a charming article in the magazine section of the New York “Times” said, “Americans will have to pause and study it long enough to find that an artist has wrought into this building the conception of a Religious League of Nations.”

The New York “World” gave the Temple a full page article. The “Evening Post” twice granted it most generous notice and appreciation. The magazines were equally impressed. The “Prompter” published a full page article with illustration. “Architecture,” one of the most sumptuous magazines of art and architecture in the country, devoted a page to comment and illustration of the model, reproducing among other appreciations the criticism of H. Van Buren Magonigle, President of the Architectural League, who said of the model, “It is the first new idea in architecture since the thirteenth Century. I want to see it erected.”

*“Mashriqu'l-Adhkar means literally “Dawning-place of the mentioning or worship of God.” It is an inclusive term, referring not only to the Temple proper but the accessory buildings surrounding it.

The "Architectural Record," one of the most esteemed of the architectural journals, gave great space to the Temple saying, "It is singularly beautiful; it is bristling with a charming symbolism in which is found the suggestion of all the religions of mankind, and to the psychologist it is startling because the creator frankly declares "It is Bahá'u'lláh's Temple, I am only the channel through which it came."

The "Underwood Press" sent out designs of the model and comments which appeared in practically every paper in the country, even the weekly papers of tiny villages printed reviews. The "Literary Digest" reproduced it with most favorable comment. "Art and Architecture" gave it an extended mention with beautiful reproduction, saying, among other things, "So beautiful is this model and so different from anything man has ever before designed, either as an abode, or as a place of worship, that it has caused much discussion among architects and sculptors and in the newspapers."

The "Outlook" gave a reproduction of the completed Temple and sections of the beautiful dome with description.

The San Francisco "Chronicle," the newspapers of St. Louis, Kansas City, Chicago, Boston, Philadelphia,—all have published long articles commenting on the beauty of the architecture of the Bahá'í Temple in glowing terms.

In the "Christian Register" appeared an article under the caption, "A Wonderful House of Worship. Description of the New Bahá'í Temple said to be the Greatest Architectural Achieve-

ment of Modern Times." The writer comments first upon the religious purpose of the Temple, enumerating the Universal Principles which are the firm foundation of the Bahá'í Movement. Most appreciatively he dwells upon the exquisite, original architectural details of the Temple, and the historical attention given the Bahá'í Movement in all encyclopedias, together with the great central figures, the Báb, Bahá'u'lláh and 'Abdu'l-Bahá.

"Wonderful as the architectural design of the Temple is," says this same writer, "those most concerned in its erection, see in *the universal service it will render to mankind its supreme importance*. The Bahá'í Message is primarily a *Message of Unity*. It recognizes the divine elements which underlie all great world religions."

In the Japan "Times and Mail," Tokyo, February 16th, 1921, appeared the following: "Bahá'í Temple is Art Revelation. Modeled by Louis Bourgeois. Combines the Essence of all Schools. Marvel of Century Verdict of Experts. It is a Temple of Peace whose Portals will Welcome Members of all Creeds.

"A new creation of transcendent beauty has dawned upon the horizon of the architectural world. The model of the great Bahá'í Temple, now on exhibition at the Kevorkian Gallery, 57th St., New York, is being visited by increasing throngs and it has been an object of professional, artistic and general interest since its installment there in April of this year. Like many—indeed most—of the great art productions, this has

come from one who has endured struggle against discouraging deprivation and deferred hopes, but the universality of the praise bestowed upon the model finally evolved must bring the fullest degree of recompense for years of battling against depressing odds.

"Louis Jean Bourgeois, the architect and sculptor, is the designer of this marvelously beautiful model of a Temple, to be erected as a demonstration of the teachings and precepts of the Bahá'í Movement at Wilmette, Ill., on the shores of Lake Michigan, to occupy a central location in a beautiful tract of nine acres, already purchased, skirted by the Lincoln Highway.

"It is a Temple of Peace, whose broad portals of welcome and encouragement to devotees of any religion, and all religions, shall be always open. From a total of many different designs on exhibit at a recent Convention of Bahá'ís in New York, the Bourgeois model was the one accorded unanimous acceptance. Beside its Spiritual appeal the famed beauties of the *Taj Mahal* grow strangely pale.

"It has been interesting to note the effect of this Twentieth Century creation upon those who have devoted a careful study to its *in-describable loveliness*. Professor Luigi Quaglino, ex-professor of Architecture of Turin, Italy, has been a recent visitor in New York. He visited the exhibit for a brief survey, but he remained fully three hours, and for two hours without speaking. His study resulted in the declaration, 'This is a new creation which will revolutionize architecture in the world and it is

the most beautiful I have ever seen. Without doubt it will have a lasting page in history. *It is a revelation from another world.*'"

George Grey Barnard, the most widely known sculptor in America, declared by London critics the "greatest sculptor America has ever produced, and a famous Archeologist," pronounced it "the greatest creation since the Gothic period and the most beautiful he had ever seen."

Mozo Samuel, one of the foremost writers on religious drama, the author of the play, "Esther," said: "Prior to this time no architecture has made any deep impression upon me, but this Temple model has thrilled me and I desire to visit it again and again, and to be alone with this marvelous creation."

Musicians, artists, poets and editors have fallen victim to the lure of its spiritual beauty, and masses of the lay public have been enthralled by its magnetism.

* * *

Mrs. Mary Hanford Ford, a Bahá'í teacher, who spent much time at the Kevorkian Gallery in New York and the Art Institute in Chicago at the time the Temple model was exhibited in these respective places, writes of her experiences with the Temple as follows:

"New York: Since the Temple model has been on exhibition at the Kevorkian Gallery, its history has been very interesting. The model has a distinctive personality; to see it is like having an interview with a Holy and Magnificent Personage. For instance, one

day the editor of a theatrical magazine came in. He was something of a scoffer, and had evidently heard unpleasant things about the Bahá'í Movement. So he began to criticise the Temple. "It is a very pretty thing," he remarked in a superior tone, "but it is over-decorated; it will be an absurdity in its full size." So the caretaker of the Temple model very gently began to show him the significance of the decoration, how each line and curve was an expression of a great thought or a noble principle, so that all the spiritual traditions and future aspirations of the human race seemed embedded in this Temple. His face changed and grew soft. His eyes began to shine; then and there the Spirit penetrated him and, though he came to stay five minutes, he was in the heavenly presence two hours and left it regretfully. Now he has opened his magazine to articles on the Bahá'í Movement.

"A boy of eleven came rushing up the stairs one day and stopped suddenly on the threshold with a 'Gee!' He had been studying architecture in school and wanted to see this 'new thing.' He could not repress his enthusiasm. I heard him talking about it next day to some children on the street, and he brought in a little girl friend to share the treasure he had discovered.

"The colored people came in and sat quietly drinking in the lovely Presence, which makes realities of love, brotherhood, the immortal life and sympathy. No one leaves this Presence cold and critical, and no one can utter gossip or criticism or scandal within its lovely radiation.

So one can imagine what the great Temple will be when it rears its stately head in the blue heaven and all men feel it.

"From Chicago: The first week the Temple was on exhibition there at the Art Institute, thirty-four thousand people visited this magnificent gallery. They crowded around the glorious model spell-bound. One woman said, 'It is like our dreams of fairyland, its tracery is so ethereal.' Architects exclaimed, 'It is a marvel of engineering.' An artist fresh from Paris stood before it perhaps an hour in growing wonder as though a light were kindling within him. As he walked away, awed as by a heavenly vision, he said, 'It is the most beautiful building I have seen in all the world.'

"None of these people knew about the Bahá'í Cause. But, as one woman said, 'Just to enter the Temple will bring the peace which passeth understanding.' She went out of the room with a new light in her eyes as though she had looked into the unseen kingdom.

"Some stand before it for hours studying every detail. Then they ask: '*What does it stand for? Tell us about it.*'

"A Bahá'í saw it for the first time in the quiet peace of the evening. She said, 'That Temple came from heaven. What marvelous lines! What celestial beauty! Just to stand before it is a spiritual experience. It is so pure! So holy! Like the worlds of God.' If the model so gloriously proclaims the Cause of Unity, what will the Temple itself accomplish? It will attract the people by tens of thousands to the New Kingdom of God

which has descended among the nations."

So much for the comments of press and individuals regarding the marvelous beauty of the model of the Temple, exhibited nine years ago. Since that time articles upon the Bahá'í Temple and pictures have appeared from time to time in nearly every newspaper of America, and various magazines, both national and international.

Of his model, the architect has written: "The Teachings of Bahá'u'lláh unify the religions of the world into one universal religion, and as we know that all great historic religions developed a new architecture, so the Bahá'í Temple is the plastic symbol of the teachings of Bahá'u'lláh.

"As the essence of the pure original teachings of the historic religions was the same (though they have grown apart because of additions which have resulted in dogmas and rituals—the real cause of separation) in the Bahá'í Temple is used a composite architecture, expressing the essence in the line of each of the great architectural styles, harmonizing them into one whole." Their decorative motifs the architect omits, for to him they represent theological differences and dogmas. Instead, he has used for his decorative motif a mathematical combination of lines which permit him to harmonize all the great architectural styles into a harmonious whole. In the Bahá'í Temple is the essence of the Egyptian architecture, the Greek, the Roman, the Arabic, the Gothic, the Renaissance. Mathematical figures crown the Temple dome, represent-

ing the orbital curve of the planets around the sun.

Mr. Bourgeois then refers the reader to the article on the "Symbolism of the Bahá'í Temple," by Mary Hanford Ford, which appeared in print some years ago when the model was on exhibit at the Art Institute in Chicago, from which we quote in part: "The great Bahá'í Temple, the construction of which has really begun in Chicago, will interest every one in the beauty of its symbolic story as soon as its walls rise into the air. The symbolism may be read, of course, with perfect clearness in the perfection of the Temple's model, which is the completed Temple in miniature. We have been accustomed to declare in New York, 'The Temple model is a personality, it talks,' or, as some prefer to say, 'it sings,' but no one would apply to it the term 'frozen music' because its musical impression is so warm and vibrant that it is impossible to think of anything frozen in its presence.

"All who are familiar with the building of the Temple model through Louis Bourgeois, its architect, are aware that it is purely a work of inspiration. Louis Bourgeois is an architect of wide experience, culture and learning. He has been for years first an eager student of spiritual truths and then a follower of 'Abdu'l-Bahá. So he is naturally familiar with the religious symbology of mankind. But he did not create the remarkable symbolism of the Temple model. He recognized it with joy, after it appeared through his gifted fingers in the intricate and beautiful tracery of the Temple model's orna-

mentation, or structural combinations. But he did not say, 'Here I will put a triangle, there a circle, yonder a nine-pointed star.' In each case there would have been merely an awkward juxtaposition of significant forms without beauty, for beauty—which the Temple model expresses in such entrancing degree—is the gift of God and comes only from God.

"The structure of the Temple is such that at night all of its surface will be a blaze of light. Its decorations are cut completely through the structural material, which is to be lined with transparent glass, so that at night each column and buttress ornament, as well as the stars and crosses and the 'milky way' of the dome, will shine forth like an embroidery upon the darkness.

"The nine ribs joined above the surface of the dome are 'like hands clasped in prayer,' Bourgeois says, and in the space between their union and the rounded top of the dome proper will shine a great electric light, sending forth nine rays into the darkness of the night, and forming a glorious illumined climax to the beautiful nonegon structure. So the Temple will be veritably a temple of light in this day of resurrection, of brotherhood, and new civilization."

* * *

EVEN A PHOTOGRAPH of the Temple is far reaching in its effects. The writer recalls a meeting held in her home some time ago for the promulgation of the Bahá'í Message. The president of the Theosophical Society of that city was present. The subject of the Temple was not mentioned during the presentation of

the Bahá'í Principles. All during the talk this lady sat spellbound, her eyes fixed upon the picture of the Temple which hung upon the wall. At the close of the meeting she turned to the writer and exclaimed, "O, do tell me what building is that a picture of; is it not a Temple?" "Yes," was the reply. "Where? Where is it?" she eagerly asked. When told it was a picture of the model of the Bahá'í Temple which was in process of building in Wilmette, near Chicago, she arose and went up to the picture and stood in silence with clasped hands and bowed head before it. Soon the tears ran down her cheeks. For a moment or two there was absolute silence in the room, then she turned and with a radiant smile exclaimed, "I never was so deeply moved in all my life. As I sat looking at the picture a great *something* seemed to flow forth from it, like powerful emanations from a Divine Presence within. Emanations that were the essence of divine love, the essence of unity and peace, such peace as I have never felt before but dreamed of, that peace upon which all unity depends and upon which the brotherhood of man alone can be established, that peace which is *oneness with God*."

It has been said: "The Bahá'í Temple is more than an abstract symbol, even though a true and faithful reflection of the Spirit of the Age. It is a concretion of that spirit, an organ by which that spirit is enabled to contact, and hence influence social life *at all points*. It is the *Body* of the Cause of God, the material Bahá'u'lláh and 'Abdu'l-Bahá, visibly and in-

visibly causing the social organization to progress. It is the first nucleus of the *divine civilization*, the focal point around which that civilization will grow to full world stature. The spiritually-minded person who desires a true index to the progress of reality in this age may well adopt the Bahá'í Temple as that index, for this Temple will not and cannot be constructed merely by financial contributions. It will come into being materially step by step, according as the new cosmic reality is *felt* in the minds and hearts of men. Already the Bahá'í Temple has this distinction; contributions have been made to it by representatives of a greater number of races, classes, and nationalities than have ever united to further any other plan. Its appeal triumphs over every false distinction and division imposed upon mankind by the limitations of the past.

"The Bahá'í Temple comes into being unprejudiced for or against any existing group, free from historical limitations, and from its very foundation *consecrated* to the Ideal of Unity. And what is Unity but the very triumph and vindication of spiritual love? When the Bahá'í Temple is completed we will have a holy place where members of every race, creed and class can gather in oneness to worship the one true God."

No other Temple in the world had a Manifestation of God stand upon its grounds and dedicate them; hold up His Blessed Hands in supplication to God, standing upon that Holy Spot, made so by His Presence, and pray for those who arose to help build this

Temple and for all who should in the future enter it. To have seen 'Abdu'l-Bahá so standing; to have seen Him loosen the first shovelful of earth; to have seen Him symbolically lay the cornerstone by placing a stone in the ground (which stone is now in the Foundation Hall, awaiting the actual laying of the outer cornerstone, in which this spiritual one will be placed)—to have heard His address in the tent set up on the grounds for this occasion, and to have heard the benediction sung at the close of this never-to-be-forgotten service—was to realize that not until the coming of another Manifestation of God to this earth could such a divine event occur again. That is why this Temple is called the "Mother Temple" of all the others that will, in all the years to come, be built, and that is why to have sacrificed in any way, or to have served in any manner in the building of this Temple of Temples will become a crown of everlasting glory, and future generations will look back to this Great Day of God, when the Manifestation of His Glory stood upon this earth, and the Branch of His Planting built the "Temple of the Lord" and will envy all those who were privileged to be a part of it. 'Abdu'l-Bahá has said they will say, "Gladly would I give all I have in this world could I but be of those who were so blessed."

* * *

LET US CONSIDER the following words written or spoken by 'Abdu'l-Bahá to different Bahá'ís at different times regarding the Temple's deep inner significances, and what it represents to the

world of humanity. At the time of its inception He wrote, "Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America."

"Its building is the *most important of all things*. This is the spiritual foundation; for that reason it is the most important of all foundations; from this spiritual foundation will come forth all manner of advancement and progress in the world of humanity, therefore *how great is its import.*"

To another Bahá'í 'Abdu'l-Bahá wrote, "The Temple is the most great foundation of the world of humanity, and it has many branches. Although the Temple is the place of worship, with it is connected a hospital, pharmacy, pilgrim's house, school for orphans and university for the study of higher sciences. Every Temple is connected with these five things. The Temple is not only a place of worship; nay, it is perfect in every way."

In view of these facts, the following words of 'Abdu'l-Bahá have a profound meaning. He said, "In the Bahá'í Cause, arts, sciences and all crafts are considered as worship"; and "service is prayer." We see from these glorious ideals for which the Temple stands that to enter it and worship and pray is *not enough*. Faith without deeds is dead. What one receives in moments of exaltation and heavenly inspiration within its sacred walls must be translated into actual service to the world of humanity, hence the material means of this service must surround this House of Worship, this "Holy of

Holies" wherein the soul of man may be "recharged" with divine power from on high and go forth and prove his contact with the "Heavenly Beloved One" in deeds of love and helpfulness to His humanity, for our love of God is only in proportion as we love His creatures.

Further, 'Abdu'l-Bahá wrote, "Today the establishment of the Mashriqu'l-Adhkár is of paramount importance. . . It is an expression of the elevation of the Word of God. Particularly the arrangement of the Mashriqu'l-Adhkár is such that it will exert the greatest effect upon the civilized world for it has many accessories. Among them are the following: a school for orphans, a college for higher scientific education—(or higher knowledge)—a hospital, a home for cripples, a hospice.

"When the Mashriqu'l-Adhkár with its accessories, is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religionists who will feel its influence, materialists will not be exempt therefrom. Moreover it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident."

* * *

REGARDING THE contributions which have come in from all over the world, which have paid in full for the land and for the erection of the Foundation so far, 'Abdu'l-Bahá said: "These contributions are most important.—Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose, al-

though many families are extremely poor, so that they have *scarcely enough to keep themselves*, nevertheless, they give towards it. For many years the West has contributed to the East, and now through the mercies and bounties of God a miracle has been performed and, for the *first time in the history of the world*, the East is contributing to the West."

It was the writer's privilege to have been a guest in 'Abdu'l-Bahá's prison home in 'Akká, Palestine, and to have heard Him say these words; and shortly after, on her return voyage, she met on shipboard while sailing from Port Said, Egypt, to Naples, Italy, a most charming young Hindu, an architect, then living in London. He had been a Muhammadan, but had accepted the Christian Faith. In describing the sad conditions in the Holy Land brought about by religious and racial prejudice, the writer said, "But such conditions will soon be over; it is the Dawn of the New Day of Universal Brotherhood."

He answered, "That is but a poet's dream. I was raised in a Muhammadan home, and a Muhammadan by faith, and my childhood memories are painfully tainted with religious prejudice. It was emphasized continually, and now that I am a Christian I am cut off from my family. I have become, in their sight, an 'infidel.' Religious unity will never come on this earth I feel sure."

"What would you think of a Universal Temple built to the one God, through contributions from every religion, class and race?"

"Such an edifice will never be

built. The ideal is glorious, but the fulfillment of it impossible," he answered.

"Well," replied the writer, "it surely will for the ground is nearly paid for, and when fully paid for the contributions will then be given over to the building fund of this divine sanctuary and, in time, this glorious Temple will arise like the fulfillment of Tennyson's beautiful vision, 'I dreamed that stone on stone I reared a sacred fane; a Temple—neither Pagod, Mosque, nor Church; but loftier, simpler, always opened doored, to every breath from heaven; and Truth and Peace, and Love and Justice came and dwelt therein.' Such," said she, "will be the Bahá'í Temple."

The young Hindu's eyes grew wide with wonderment and he said, with evident amazement, "Can this be possible?"

"Yes; it is gloriously true."

With marked reverence and realization he answered, "Then God has indeed performed a miracle."

"Ah, my friend," the writer replied, "it is a miracle, the miracle of the ages, brought about by the power of God, manifested through Bahá'u'lláh and His Word, to unite the hearts of His children and establish the Reality of Unity in the world."

* * *

TO AN AMERICAN Bahá'í, 'Abdu'l-Bahá said: "Draw your *inspiration* from the Taj Mahal."

All that have seen the Taj Mahal who are spiritually-minded testify to a marvelous spirit, a "mystical something" which emanates from it and which touches the heart and

soul and transcends words to describe. Its beauty seems of another world. And yet by critics it is said: "Beside the appeal of the Bahá'í Temple the Taj Mahal grows strangely pale." Up to the present day the "Taj" has reigned supreme in the realm of architecture, and is generally conceded to be the most beautiful Temple now existent. What is the secret of its divine beauty, and the mystic spell it exerts over those who behold it?

"Where lies the secret of its spell, which thousands of men and women from every land and clime, through successive generations have attested? To say that it lies in its literally unique architectural perfection would be true, but one must carry the quest further. That miracle itself must be accounted for.

"Perhaps the ultimate explanation is to be found in the domain of mystic truth, rather than in that of material design. Is it not true that of all the great and historic monuments of the world the "Taj" *alone* was *inspired* by, and raised to love?

"The world's palaces are the witness to human vanity; its commemorative pillars and arches to human glory; its cathedrals and mosques and temples to human piety. But the Taj Mahal was designed as a memorial to an eternal love—at once human and divine. It is an epic of undying faith in immortality and unending devotion. Its motive was not egotism but *adoration*. It was dedicated—not to self, but to spirit. Hence its unending splendor and grace."

* * *

the Taj Mahal"—for the Bahá'í Temple. How may we apply this instruction? Might it not mean that as the "Taj" is a monument to the eternal love of two wedded hearts, joined in that "eternal union which endures throughout all the worlds of God" (as 'Abdu'l-Bahá has said) that the Bahá'í Temple is a monument to the eternal love and union of the East and West? The "Taj," an *individual* expression, the Bahá'í Temple a *universal* one?

The East symbolizes the receptive, negative, spiritual and feminine aspect of Spirit, while the West symbolizes the positive, creative, mental and masculine aspect of Spirit. The East—the Spiritual bride. The West—the bridegroom of creative mental power. The East the heart—the West the mind, and only as heart and mind are united, each equally developed and in perfect harmony and balance, can the child of the new civilization come forth.

'Abdu'l-Bahá has said: "Praise be to God; the Infinite Bounty of God hath resuscitated the whole world and the East and the West have become united with the bond of the summons of God. This is the teaching for the East and the West, therefore the East and the West will *understand* each other, and will *reverence* each other, and embrace like long parted lovers who have found each other."

"From the inception of the world until now there have been no uniting bonds between Persia and America, and communication and correspondence never transpired between these two countries. Now consider what a joy and bliss have

"DRAW YOUR INSPIRATION from

united these two regions in the shortest space of time. What a real and ideal tie hath bound them together. What spiritual communications have been revealed; and now is only the beginning of this early dawn. Soon will the star of unity shine forth and flood all the horizons with the Light, and perfect connection and *real oneness* be obtained in all regions of the earth."

May not this great *union* be consummated in the building of the Divine Temple?

May this not be the mystery of the Temple? "Its mystery is great and cannot be unveiled yet," said 'Abdu'l-Bahá. "In the future it will be made plain." And may not those who kneel to pray in this divine sanctuary say with understanding hearts, "O God! Turn our faces toward the beauty of Thy oneness and gladden our bosoms with the signs of Thy divine unity. Adorn our bodies with the robe of Thy bounty and remove from our eyes the veil of sinfulness and give us the chalice of Thy grace; that the essence of all beings may sing Thy praise before the vision of Thy grandeur. Reveal then Thyself, O Lord! by Thy merciful utterance and the mystery of Thy divine being, that the holy ecstacy of prayer may fill our souls—a prayer that shall rise above words and letters, and transcend the murmur of syllables and sounds, that all things may be merged into nothingness before the revelation of Thy splendor."

* * *

A MONUMENT TO LOVE and to the "mystery of sacrifice." Bahá'u'lláh sacrificed all that this ideal might

become manifest to mankind. Consider these words of 'Abdu'l-Bahá: "Bahá'u'lláh was a prisoner for twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. His properties were pillaged and His possessions confiscated. First banishment from Persia to Bagdad; then to Constantinople, then to Adrianople; finally from Roumelia to the prison of 'Akká. He bore these ordeals, suffered these calamities and difficulties, in order that a manifestation of selflessness and service might become apparent in the world of humanity, that the "Most Great Peace" should become a reality . . . that heavenly miracles would be wrought among men; that human faith should be strengthened and purified, that the precious, priceless bestowal of God, the *human mind*, might be developed to its fullest capacity in the *temple of the body*; and man become the reflection and likeness of God, even as it hath been revealed in the Bible—"We will create man in *Our Own Image*."

Bahá'u'lláh bore all these calamities and endured all ordeals and suffering through selfless love and service—the very essence of all love—that His Revelation might be given to the world. Thus the Bahá'í Temple is a symbol of the Invisible Temple not made by hands, eternal in the heavens—a symbol of the Body of the Manifestation and His Message to humanity, and of the body, or human temple of man, and its relationship to God. Great is its glory! Great is its mystery! It can arise alone through love and through sacrifice.

PHYSICAL FEATURES OF THE MASHRIQU'L-ADHKÁR

ALLEN B. McDANIEL

The author of this article is a member of The Research Service, an engineering firm in Washington, D. C. Mr. McDaniel has given much attention to the construction problems of the Bahá'í Temple, the design of which calls for wholly new methods of technique in construction. The difficulties to be overcome are herein explained.

THE design of the Bahá'í Temple, which has been so well described by the architect, Mr. Louis Bourgeois, is extraordinary. The more one studies it, the more one realizes its uniqueness. It is a new style, symbolic of the universality and spiritual significance of the Revelation of this Age.

Even a casual inspection of the Temple design impresses one with the elaborateness and ornateness of the exterior surface. Of so apparently a complex and exotic character, one wonders how and of what material or materials such a structure can be built. A further study reveals the unappropriateness and impracticability of using natural stone for the surface material. The expenditure of time, effort, and labor would be prohibitive, physically and financially, and the natural stone tracery would not have the necessary strength to resist ice and wind storms prevalent in that locality (on the shores of Lake Michigan, near Chicago).

The very nature of this remarkable design calls for the use of a plastic, universal character of material. What is more universal and adaptable than concrete, a form of stone which is plastic when placed in the building and can be molded to any desired form, and any speci-

fied color effect can be produced. Upon setting, concrete becomes as hard and durable as the best quality of natural stone.

The durability and permanence of concrete is demonstrated by history and scientific research. The ancient peoples of Egypt, Assyria, and Babylonia used massive masonry with mortars containing cementitious material. Rome still contains the remains of concrete structures which were built about 2000 years ago and are still in an excellent state of preservation. Among these are the stadium of the Palatine, the Temple of Castor and Pollux, the Baths of Caracalla and the Pantheon. Research has developed, especially since the World War, better materials for and methods of making concrete. Concrete members are reinforced to carry the loads as effectively as a steel bridge or timber framework. The recent development of the methods of selection, mixing and placing of the component materials makes it possible to produce today an artificial stone of any desired strength and quality. Thus it is possible to use concrete in the production of the curved lines and intricate tracery of the Temple.

The use of concrete for the surface material of the Temple will be economical, as the component ma-

terials are available universally, and low in cost. As there is a great deal of duplication of tracery and ornamentation, the same forms can be used repeatedly to cast the surface structure in place.

Recent examples of the use of concrete in buildings with curved lines, perforated tracery, and varied color, are the Church of Notre Dame, Le Raincy, Paris; the Church of St. Therese, Montmagny, Paris, France; the Catholic Church, Bishofsheim, Germany; the Church of the Sacred Heart, Washington, D. C., and the Primavera Building, Paris Exposition, 1925.

Another plastic material which will undoubtedly be used in the exterior wall construction of the Temple is a metal alloy. In recent years several non-ferrous metal alloys have been developed, and a few, including alloys of aluminum, have come into use in building construction. These alloys are strong, light, and highly resistant to corrosion. In the new Koppers Building in Pittsburgh, over one hundred thousand pounds of cast spandrels were used. In the sixty-eight story Chrysler Building, nearing completion in New York City (March, 1930), the wall spandrels, copings and window sills are of an aluminum alloy. This type of material may be used in such sections of the building as door and window frames, sills, and some details of the ornamentation.

The existing foundation of the Temple was built of reinforced concrete and was completed seven years ago. The top of this structure is the first floor level. Around this circular foundation a flight of

nineteen steps will rise from the gardens to the main floor of the Temple.

The superstructure has three principal divisions or parts; the first story (the construction of which will begin as soon as contracts are let as the Fund for the work has been completed)—the second or gallery story, and the dome.

The exterior walls are largely tracery, which will give ample light to the interior of the building in the daytime, and afford a brilliant luminous effect when lighted at night.

The height of the Temple structure from main floor to top of the dome is one hundred and sixty-one feet. The extreme diameter of the foundation structure is two hundred and two feet. The diameter at the top of the steps is one hundred and fifty-two feet. The height of the first story will be thirty-six feet, while the pylons or minarets at the intersections of the nine faces will rise to a height of forty-five feet above the first floor.

The central portion of the Temple will be a single space extending from the main floor to the inner shell of the dome. Around this space are nine rooms between the nine entrance-ways and the exterior walls.

The crowning feature of the structure will be the dome, which will be built in three sections; the outer shell, which will be perforated, an intermediate shell of wire glass, and the inner shell of perforated material. This beautifully proportioned dome will be pure white in color, and at night radiate light like a great illumined globe.

The Temple structure will be

erected in two parts; the skeleton of steel and reinforced concrete, and subsequently the exterior wall covering. The latter is largely tracery combining with plant-like forms, the symbolism of the religions of the world.

The construction of the Mashriqu'l-Adhkár involves many new and unique problems. Unlike an office building, apartment house, or residence, there are no precedents and it is not possible to schedule

the building and predict just when certain parts of the structure will be completed after construction of the superstructure begins. Probably no one alive today could state the proper way to construct the outer shell of the dome, which is designed as a perforated structure.

Thus the Temple, the ornamentation of which constantly suggests life and action, must develop as a constructive organism, and evolve through experience, step by step.

The Mashriqu'l-Adhkár and its accessories: "When these institutions, college, hospital, hospice, and establishments for the incurables, university for the study of higher sciences and giving postgraduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

—'Abdu'l-Bahá.

THE BAHÁ'Í COMMUNITY OF THE FUTURE

HARLAN F. OBER

In this article is depicted the Bahá'í Community of the future as it will exist functioning through its central organization, the Mashriqu'l-Adhkár. The Temple and its accessories will be to the Bahá'í Communities of the future what the heart is to the body,—a source of vital, life-giving forces. The way in which the power of the spirit functions through its Temple, transmuted into life service as befits the common needs of humanity, are well conceived by the author in this forecast. To our knowledge there has never before in the world's literature been presented such a concept of this marvelous thermo-dynamic cycle in which the Sun of Reality translates Itself into energy and life of the world. It must be understood that the Bahá'í Community as depicted here is in no sense exclusive, it is rather a cross-section of humanity, for the Bahá'í Movement is very definitely an inclusive Movement.

"The Mashriqu'l-Adhkár has important accessories, which are accounted of the basic foundations. These are: school for orphan children, hospital and dispensary for the poor, home for the incapable, college for the higher scientific education, and hospice. In every city a great Mashriqu'i-Adhkár must be founded after this order. . . . Open ye the gates of the Temple to all mankind."

'Abdu'l-Bahá.

THE Mashriqu'l-Adhkár is the perfect body for the spirit of this age. It is a unit—a symbol and evidence of the unity of the body politic. It is a means for the protection of humanity by the Holy Spirit.

It is a means of stabilizing the forces of the world, and of bringing into existence that spiritual and material equilibrium which is the foundation of peace and the spiritual evolution of mankind.

A symbol of the interdependence existing between men, it opens the doors to the ideal community life.

In the center of this ideal community is the Temple, a dream of beauty, which, like a rare and delicate bird, has found a resting place

amidst the flowers and the fountains. It calls the soul to prayer and meditation, and to those voyages in the world of the spirit which bring comfort, solace, understanding and victory.

Around it are the accessory buildings, which cover the entire field of human needs. They provide the means for satisfying the search for knowledge, and for social recreation, as well as the means for maintaining or regaining health. They also meet the needs of the aged and the poor, as well as the helpless children. In this ideal community, a wonderful spirit is manifest. The basis of every community or individual action is love. As the Holy Spirit is recognized as the vital center and creative power working in and through the Temple, it is also known that the divine reality, the brilliant light, is the center of each individual in the community. The educational plans, the economic program, the social service agencies, revolve around this principle.

Behold a community vigorous with spiritual health, at every instant active and alert, poised like a delicate instrument conscious of itself as an entity, realizing its

divine obligations, radiating eternal joy and happiness, its members embodiments of that exhortation of 'Abdu'l-Bahá that a Bahá'í is one who possesses all the human and divine attributes in activity.

At all times during the day people are entering the Temple. The names *stranger* and *foreigner* have ceased to exist, because that which they formerly described has ceased to exist. The world knows itself as one home and one family. Members of this family from Persia, Japan, China, Australia, Germany, Italy, Russia, join with those who live in the city in praise to God; and drink from that Eternal Spring that alone satisfies the thirst of the soul of man. It is an Edifice for divine and holy thoughts. From time to time those who possess the spirit of detachment and beautiful melodious voices chant or recite the words of God. From the nine doors issue souls with faces illumined, with voices vibrant, with spirits soaring, with hearts overflowing with love because of the gifts of conscious knowledge and the indescribable bounty of the outpouring of God.

This city is a happy city because the Sun of Truth is shining brilliantly in the hearts, and its warmth is radiating to the uttermost parts of the community.

The terrible disease of poverty which afflicted humanity like a scourge for ages has been eliminated through the application of the economic program of Bahá'u'lláh. The foundation of this program is "that man shall love his neighbor."

That there are differences in

capacities and abilities among men is recognized; but it is also realized that these are not sufficient to justify great extremes of wealth or poverty.

Each person brought into the community by the permission and bounty of God possesses certain inalienable rights. One of the most fundamental of these is that during his life he shall always be entitled, as a right, not as a charity, to his share of the means of subsistence and protection.

While some may consider that such a plan would encourage indolence, it should be realized that this new order is constructive; and that both by precept and by example man is taught the joy and happiness of the life of service.

Since the world is at peace for the first time in this cycle, each city is free to devote all its energies to the constructive developments of civilization. As a result, extraordinary progress has been made in the fields of education, of economics, and of science.

EACH child born into the world is considered as a divine trust, first of the parents but also of the community. All the protective, helpful, creative forces in the city are made available for him, because it is not known what unique services God may have destined for him. He becomes the object of the prayers of all, and every protection is accorded to him that he may develop perfectly in body and in mind.

Since it is realized that happiness is like the shining of the sun, everything is done to bring happiness to the father, the mother and

the child, so that no coldness shall wither its tender being, nor sorrows bring blight and burden to its spirit. In this way it grows to normal, vigorous childhood, and toward maturity.

The mother, as his first teacher, is trained to turn his soul toward God and to disclose to him the beauties of the new world to which he has come.

As soon as he is old enough to associate with other children, his training is shared by a teacher who now plays a most important part in his life. Like a beautiful flower in a garden, he comes under the care of one who by capacity and training is qualified to train the faculties, to unfold the hidden treasures, to teach the spirit of co-operation with his comrades. In the atmosphere of love and affection, and with growing confidence, the child of the new race becomes increasingly aware of his spiritual heritage and feels the throbbing urge of destiny.

He is taught a trade or art so that he may attain the most perfect coordination of mind and body, also so that he shall throughout his life be capable of earning his livelihood, no matter what vicissitudes may come. His horizon is the universe, his aspiration—to attain the good pleasure of the Blessed Perfection (Bahá'u'lláh).

How happy is he after his period of travel by airplane to all parts of the world, where he associates intimately with all the important peoples on the globe, to enter into that field of service that he has chosen after considering the guidance of his spirit and the consulta-

tion of his teachers and his near ones.

One of the most interesting parts of the work of the community relates to the maintenance of a proper standard of living, and to continuity of employment.

Since it is known that each soul deserves the privilege of creating new things in the field of art and science, since the spiritual, mental, moral and physical health of the city depends upon the health of each individual in it, every means is seized to protect the health of all.

The mainspring of this plan is mutual love. It is also recognized that if some are spiritually illumined and others are dark; if some are well trained in mind and others are ignorant; if some are following high moral standards and others are negligent; if some are strong of body while others are weak and subject to disease—there is then a serious condition, resulting from these extremes, which will ultimately bring difficulty to that community. Therefore none are permitted, by the love of the community, to fall below this accepted standard of means and of health.

THE inventions of this new age have brought wealth to the entire world, so that no longer is it necessary to struggle for a mere existence. It is no longer necessary to work so many hours that the body is exhausted, and neither time or strength is left for spiritual and mental unfoldment.

Peace has not only made possible the release of untold billions of wealth for the benefit of all, but best of all it has turned the minds

of men away from destructive thoughts and conditions.

In the same way that medical science has made possible longer and healthier lives and eliminated the destructive plagues and scourges of former times, so has the divine science of God prevented periodic outbreaks and collapses that have in past times disturbed the world of government and finance.

One of the great gifts of Bahá'u'lláh has been the elimination of those fears that formerly afflicted humanity. The fear of poverty, of dependence upon others, the fear of loneliness, the fear of unemployment, the fear of inability to pay for the best medical service when ill—all of these fears have disappeared, first because of the spirit of love and mutual cooperation, and secondly by the carrying out in law and custom of the provisions of Bahá'u'lláh's economic plan.

Upon completion of his or her training the individual joins the particular field of employment and service which his abilities and the needs of the community require.

From the beginning he is a partner in the business, receiving a stated wage and his proper percentage of the business. His ideal is to embody that guidance of 'Abdu'l-Bahá: "Work with such happiness and joy that people seeing you will exclaim: 'This is the work of all the work in the world that you would desire to do.'"

In this community, work in the spirit of service is accepted as the highest form of worship.

Religion, not of exalted words

only, but of deeds, pure, simple, direct, permeates all.

Now that the world has discovered itself and its treasures, every community is world-conscious. Man has so transcended the laws of nature that he has been able to establish a stability of order, of government and of economic conditions that prevents the extremes that in former times brought distress and destruction.

As great reservoirs collect water and protect cities during the periods of drought, so do the economic and financial storehouses in each community protect against the extremes of poverty and unemployment.

The spirit of man is more vigorous, more alert, more penetrative, more courageous, more fearless, than in the past times. The field of his endeavor is now a higher one.

As wonderful machinery and homes of beauty have superseded the crude instruments and caves or tents of primitive man, so greater spiritual susceptibilities, wonderful consciousness of the spirit of service, and deep penetration of the mysteries of love between men have superseded the crude emotions and the primitive understanding of former times.



WHEN men's minds and hearts became universalized and were freed from destructive tendencies, then for the first time God opened up the flood gates of knowledge and stirred the entire world with the creative power. The result has been a deepening of life that only the dreams and vis-

ions of pure hearts could possibly have conceived.

Men, women and children walk about under the blue skies, but they are a new race, the essence and fruit of mankind. They are the epitome of the noblest thoughts that have stirred the race. They are the fulfillment of the dreams of the poets and seers of past ages. They are the radiant lamps of the Kingdom of God. In their lives, their thoughts, their deeds, their actions they embody the instructions of all the prophets and the divine educators of humanity. They are the redeemers of the past time, the perfected fruit on the tree of humanity.

Some men have dreamed of them, but most have denied that they would ever be. Yet here they are, revealing those latent powers that from the beginning have existed in all men.

The gloomy night has passed, the conflicts between the higher and lower natures of men have ended in the victory of the spirit. Though living on the earth, man flies in the world of the spirit, he transcends limited boundaries, and claims the world to be his home and all men to be his brothers. His spiritual susceptibilities are extraordinary, his sympathies include the universe, his only fear is that he will

not attain his divine destiny in a world of love and unity.

Man is the microcosm of the macrocosm. He is a brilliant flame in the midst of the universe when he has attained unity with God, through recognition of the divine station in every man, and has bowed down at the threshold of that station.

It is this spirit, this love, that has built the Mashriqu'l-Adhkár, has made it the "dawning point of praises," and the throbbing, pulsating heart of this community.

Its accessory institutions are the first recipients of its love, its necessary means of spiritual and material expression.

The intensity of the ray is so great, that it is as strong in these abodes of service as in the heart of the worshipper in the Mashriqu'l-Adhkár.

Happy is he who lives upon the earth in the Day of God.

Happy is he who becomes conscious of His Glory, recognizes His station, and inhales the fragrance of that spiritual garden, drinks of that heavenly water, partakes of the divine bread, and offers up his life in the Divine Pathway.

For he has entered the real Temple which is the very Law of God, the collective center, the Point of Unity for all mankind.

"The greatest gift of man in universal love—that magnet which renders existence eternal. It attracts realities and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station and he will make no progress until he is illumined thereby. Strive to increase the love-power of reality, to make your hearts greater centers of attraction and to create new ideals and relationships. . . . It is the fire of the love of God which renders man superior to the animal. Strengthen this superior force through which is attained all the progress in the world."

—'Abdu'l-Bahá.

THE MODERN SANCTUARY

THE MAKING OF THE TEMPLE

BY JANET BOLTON

What Hand arrayed the Hopes of all the Ages
In this bright Shape—this many-pointed Star?
What Architect designed this firm foundation
On which to build Love's templed Avatar?

What Wisdom set the waning Lights of Jesus
Above the centuries for evermore;
Emblazoning across a mystic portal
Those everlasting words, "I am the Door!"

What Master-mind conceived these Gates of Splendor,
Nine golden Doors encircling roundabout;
That it should be "A Dawning-Place of Praises,"
Claiming the true, the faithful and devout?

Here God is One! O Master of the Temple!
In Thee we trust and all the world is kin,
Thus, by Muhammad, "Seal of all the Prophets,"
By Moses and by Buddha—let them in!

By every Cup that frees from sin and sorrow,
Enter, ye tribes and nations, and be blest
Here each hath life beneath its healing shadow,
And thus God made the Temple of His Rest!

OUR TEMPLE

BY LORNA B. TASKER

Our Temple—dawn of our dreaming,
Dawn of our golden dreaming,
Brighter become each day
At the core of our life's endeavor,
Born like a glory of sunlight,
Or a music of wondrous singing,
Built of our hearts' deep passion,
Woven of song and fire.

Our Temple—secret of gladness,
Secret of all earth's gladness,
Lovlier grown each day
With the beauty of song and laughter,
Built of many a handclasp,
Arms of lovers entwining,
Holding the whole world's tenderness,
Folded in God's Desire.

Our Temple—symbol of yearning,
Symbol of all our yearning,
Loftier grown each day
At the heart of mankind's endeavor.
So shall it grow to-morrow,
And beyond the drift of the ages,
Stream with the joy of the Vision,
Higher—forever higher!

TEMPLE OF GOD

BY PHILIP AMALFI MARANGELLA

O flowing fountains, sing Love's praise to me.
O beckoning paths, urge faltering feet to thee.
O portals wide, embrace entirely
The Self that nears this blessed sanctuary.

O glowing torches, flame from wisdom's seat.
O luminous dome, thy hands in prayer complete
This shrine where Faith shall never know defeat;
This mystic heart where soul with God may meet

THE TEMPLE BEAUTIFUL

BY SHAHNAZ WAITE

O! Temple of the Beautiful!
O! Temple of the Lord!
That for God's Oneness e'er will 'stand,
And for His Holy Word;
Thy radiance shall shine afar,
As shines the sun above;
A Refuge thou to weary hearts,
A Fortress of God's Love.

O! Temple that doth symbolize,
God's Word made flesh to man;
Thou art the Body of His Law,
Revealing His great Plan;
All nations shall in thee rejoice,
And gather from afar,
Shall hold aloft the Glorious Name,
That Name—Baha'u'llah.

O! Temple of true Unity,
Of Knowledge and of Light,
O! Temple of the Living God,
Of Day—that knows not night;
Thou art a Mystery Divine,
But one that all may read,
Who enter in with "hearts made pure;"
With faith—and loving deed.

O! Temple of the Beautiful!
O Miracle Divine!
In thee the nations join as one,
From every land and clime;
Thou art the symbol of God's Peace;
Which cometh from above;
The symbol of God's Word Divine;
His Manifested Love.

THE BASIS OF BAHÁ'Í BELIEF

CHAPTER 3. THE ORDER OF MELCHIZEDEK

KEITH RANSOM-KEHLER

THE Bahá'í Messege, which seriously demands the conscientious investigation of every fair-minded person who believes in the spiritual order of the universe, was enunciated by Bahá'u'lláh, the Founder of the Movement. Briefly stated, His characteristic teaching, which gives us a new philosophy of history, is based upon the periodic appearance here on earth of a sublime Being, a great Super-Personality. Through Him men arise to the recognition and expression of new and unprecedented activities and relations; through Him savage and anti-social practices are reformed; through Him life takes on a larger scope and higher significance; through Him "every mouldering bone is quickened."

It is historically true that every thousand years, *more or less*, there appears in the world a Being of unique capacity. Without any exception the Founders of the great sacred religions of the world have announced themselves as possessed of a Divine Power delegated to Them from the Supreme Source. They have never left men to guess or infer whence they derive their authority, but all, in one form or another, paraphrase the statement, "Thus saith the Lord."

Within the century since the birth of Bahá'u'lláh, history has been welded into a single instrument, that fulcrum upon which the mind of man has removed the mys-

tery that shrouded the world. To the scientific temper which has ushered in "the new earth," this magnificent procession of the Mighty Prophets walking with periodic regularity through the great drama of life, is entirely in accord with the regularity and precision of the cosmic order.

To ask the modern mind to accept the idea that there has been a single unprecedented and incomparable event in the world—a unique occurrence—is to place before it a conception entirely alien to the course of nature or to the course of history. To ask informed men and women, enlightened by a thousand years of inquiry and discovery, to believe a story quite plausible and acceptable to the ancient mind, is to turn them toward materialism and skepticism.

But when we clearly descry in the movement of history a mighty event not unique but recurrent, a glorious Personage, not solitary but repetitive, a reviving influence leading always to better social practices, to greater emancipation and aspiration, here we have a condition that immediately relates itself to our experience in every other field of observation.

Accepting this fact as inquirers into the Bahá'í Teachings are constrained to do, even with no other evidence than that of history, the objection is often made that, while these men are exceptional, outstanding, great geniuses even, to

claim for them any powers beyond the purely human is at once to fall back into the dogmatic and irrational attitude from which we have just extricated the uncritical thinking of the past.

When the Bahá'í teacher counters with the question, "How do you account for the profound changes that take place as a result of His appearance if He does not produce them?" the answer, in one form or another, reduces back to the *zeitgeist*, or time spirit. The answer is that, in the course of evolution, certain things are constrained to appear at certain times. This presupposes a perfectly mechanical universe, already complete and determined; a motion picture that is merely being run through a projector. Herbert Spencer was the last fashionable sponsor for this conception, his theory of organic evolution being that all we had to do was to breed enough generations of men, finally to produce the perfect human being, the goal of evolution, who would stand upon the earth without either the assistance or the opposition of outer circumstances.

Neither psychology, biology, ethnology nor sociology know anything about such an assumption.

In the first place, where does the *Zeitgeist* come from? Either it is itself an efficient cause and therefore of spiritual origin, or a mere ethnic phenomenon, which has never shown itself capable of producing new polities and changed ideals.

But if it be an Efficient Cause, how does it make itself known to man? Through what channel does it issue those directions that enable

men to change existing conditions? There is no accredited means of communication between God and man direct, for, left without interpretation, each individual offers a different answer as to what the Voice of God is saying to the soul. To say that the *Zeitgeist* appears from humanity and then becomes its guide is like saying that the automobile produces its driver, or that species produce evolution, or that springtime causes the return of the sun. In that case the *Zeitgeist* is not a cause but an effect and effects without causes, either in science or philosophy, are so generally lacking, that it would be difficult to convince even a high-school boy that the *Zeitgeist* was the effect of a cause and at the same moment the cause of that effect.

Predestination and foreordination were all very well in Augustinian Rome and Calvinian Geneva, but they won't stand the scalpel of Pavlov, the scrutiny of Adler, the prestidigitation of Einstein or the inquiry of Bergson and Spengler.

This universe is not a rigid little buttoned-up mechanism, according to the findings of biology and physics; there isn't a small prearranged cog in it called a Time Spirit (*Zeitgeist*) that makes men tick out certain prearranged reactions to prearranged events. The changes in men's hearts do not come through some tool situated there that from time to time produces the expected change. The *unpredictable* adjustments that take place in animal life through change in environment, nutrition, mixed heredity and the like; the

half dozen geometries, mutually contradictory and all equally possible, in the new physics, show conclusively the fallacy of the *Zeitgeist*. It is neither logical nor scientific to say that periodic fermentation and flowering that occur in history from age to age can be produced of itself without some apparent cause.

But granted that the objector accept this conclusion, he still does not see that it establishes the super-human status of the cause of human progress, the Manifestations* of God. This in itself does not so establish Him; but it does establish the necessity for some reason beside an outworn evolutionary theory to account for human progress.

On what basis do we rest our claim that the Founders of the great religions of the world are a special order of Being, differing from the world of humanity as the human differs from the animal, the animal from the vegetable, or the vegetable from the mineral?

Our first argument is drawn from history, and based upon the obvious and inescapable fact that no one except these Beings ever accomplish the regeneration of peoples and nations. No monarch, no general, no philosopher, no scientist, no plutocrat, no priest, is ever able to extend his influence beyond a few generations—if as far as that.

But let us, for illustration, take one single example of the great Prophet, Moses. In a conflict with the Egyptians He murdered a

task-master* and was forced to fly for his life. When the hour came that His Mission was to be assumed, He was clothed in the mantle of Divine Authority. Stepping from that cleft in the rock where He had stood face to face with the Almighty, He descended from the mountain (of spiritual communication) to the plane of humanity and delivered the Will of God to man. It is not astonishing that a man should say He had spoken with God—the asylums are full of them—but that for three thousand years we should continue to believe that through Moses we have heard the Voice of God, and for three thousand years continue to be guided by it, is a phenomenon unparalleled in history.

Why is it that throughout Christian and Jewish communities we are unable to barter and exchange, to buy and sell on the Sabbath? It is because three thousand years ago a Man descended from a mountain top bringing with Him as an ordinance from God, the fiat that every seventh day men must rest. It was a perfectly arbitrary order so far as His followers were concerned: why not every fourth day or every fifteenth day? But so great was His Power and so unchallengeable His Authority that millions upon millions of people living and dead submit and have submitted to His decrees as a sacred trust.

Certainly there is no race at all comparable with the Jews historically; in truth, they alone have been the witnesses of history. China, India, Persia—nations syn-

*The Founders of the Great Religions of the World.

*Exodus 2:12.

chronous with them—are parts of history, the Jews alone, in spite of exile, dispersion, persecution, expatriation, retain their racial characteristics, their national ideals, their distinguishing ethnic traits, defying absorption, extinction or modification. Scattered amongst the nations of the world, despised and outcast, they have watched their captors disintegrate, their spoilers perish and the mighty of the earth become the “companions of pebbles.” Egypt, Phoenicia, Babylon, Assyria, Persia, Greece, Carthage, Rome, the Caliphates of Baghdad and Cordova, Spain, the Holy Roman Empire, the Holy Inquisition—these they have seen decay, while they have passed over dry shod from the pursuing army of human corruption and historical oblivion. With no land in which to perpetuate their aspirations, with no hereditary leader to keep alive the traditions of their racial ideals—to what can we rationally attribute this unheard of protection and survival except to the influence of Moses, Who taught them that they had entered into a special covenant with God and were under His immediate and merciful supervision?

In our introduction we noted the similar miracles of socializing influence exerted by Jesus and by Muhammad; the latter taking a thousand warring tribes of barbarous idolators and elevating them to a pinnacle of high culture, education and urbane practice in two or three hundred years: the former, planting the germ-seeds that resulted in democracy: both from their graves and from remote

historical epochs exercising over their followers a greater influence than all living men combined.

The next proof lies in the manner in which the Manifestations of God establish their mission. Immediately They announce Their Station and purpose, immediately men not only shrink away from Them but by every conceivable means connive to thwart and to circumvent Them. The return of Napoleon from Elba may be cited as an example of secular success in rising above human opposition, but pushing the analogy only a step further, we find him in a few years on Saint Helena, while the influence of Jesus grew greater and greater as the centuries passed.

The Manifestations of God establish themselves not only without human assistance, with no prestige, position or public recognition, but against stubborn sinister and tragic opposition. To have revolutionized His world and the subsequent era of history in three brief years, as Jesus did, cannot be assigned as the work of an ordinary man, no matter how largely gifted.

If sometimes this astonishing accomplishment were effected by a ruler, sometimes by a philosopher, sometimes by an artist, it would be entirely unjustifiable to say that the Saviors of the world are a special order, specially endowed. But the results noted have never anywhere or at any time been produced by any other than those announcing themselves as Messengers of God, and as revealing His Will to man.

MARTHA L. ROOT IN PERSIA

A. H. NAIMI

The following letter of appreciation of Miss Root's services by a Persian Bahá'í brother is here published as it so definitely expresses that bond of oneness and sympathetic and loving relationship born of the spirit through the creative Word of Bahá'u'lláh. Articles by Miss Root recording her experiences in Persia will appear in forthcoming issues of The Bahá'í Magazine.

IT WILL be readily realized that for a young Persian Bahá'í with scanty experience in writing in general and writing in English in particular, it is a somewhat difficult task to write upon any subject for Western readers. But, prompted by the powerful feelings and the enthusiasm aroused by the visit to Persia of our dear and beloved sister, Miss Martha L. Root, I feel that I cannot leave the event unmentioned.

I really think that a proof which makes a Persian Bahá'í even more steadfast in his catholic doctrine of real attachment to the Cause is for him to witness with his own eyes the impression left by the Cause on the Western mind—that mind so romantically held in deep reverence by all Easterners. My Persian readers will perhaps better discern my meaning.

Our Persian Bahá'í brothers can hardly associate in their minds a Westerner with belief of the Cause of such a warm and fervent character as the Easterners are so apt to manifest in general.

But to see our dear and splendid spiritual sister, Miss Martha L. Root, so vehemently and wholeheartedly devoted to the word and spirit of the Cause much in the fervent Eastern manner at once fills a Persian Bahá'ís heart with those feelings of exalted pride in his re-



Martha L. Root

ligion and rapturous devotion to his creed. This is exactly what has happened everywhere since this illustrious servant of the Cause has set foot in this country.

The innumerable meetings, the throng of eager visitors, the zeal with which all sought to attend conferences held by her, the wholehearted welcome that everybody, rich or poor, each community, big or small, gave to her can only be described as a remarkable tribute to her zeal and wholehearted enthusiasm in this Great Cause. The records of the Bahá'í Cause do not indeed furnish many examples of such public and universal welcome and exalted sentiments of brotherly love as extended to, and reciprocated by, this dear visitor.

The writer has had the honor to listen on more than one occasion in the various conferences to the smooth flow of sustained spiritual language of Miss Martha recording in simple but impressive words her insignificance in the immense realm of the Spiritual Kingdom but expressing full confidence in the protection and confirmation of Bahá'u'lláh, Who promised to help with the Heavenly Hosts those who served in His field. I have been deeply touched, and have seen the whole audience touched—literally moved—to tears of joy and exaltation when she gave in a few but expressive words a narrative of her various trips in the service and especially spoke of her successful meetings with Her Majesty Queen Marie of Rumania, how her simple and spiritual devotedness to the Cause won that royal heart and how Her Majesty was interested in the service.

In truth, when one comes to think how in this dark and material world men strive for worldly gains and how they incessantly struggle even with their own countrymen for material ends, denying each other the least mercy, indulging whole-heartedly in feelings of hatred and resentment towards their brethren, entangling themselves in innumerable hardships, terrible

difficulties, financial, political and religious troubles over which philosophers and philanthropists vainly brood but cannot alter, we feel the more the immense comfort, mental, material and spiritual, which Bahá'u'lláh has so graciously offered us in His Cause, the eternal bounty of the Almighty who chose us—without manifest superiority over others, we must confess—from among various sects in the struggle and turmoil of this materialistic age and invited us to this well-served divine table of brotherly love to all. We cannot help feeling vividly and clearly the burden of the heavy task and sacred duty incumbent upon us all to serve Him in recognition of His undeserved bounty and to call our brethren to the divine and royal banquet to the advent of which generation after generation of mankind has so fervently prayed.

Blessed be His maidservant, Miss Martha, who has so gloriously and valiantly served in His various fields of service, and blessed be America, that land so dear to all Persian Bahá'is, which sends out such fervent believers and true servants of the Cause. Heartfelt greetings to our brethren throughout the world.

Tihrán, Persia
February 11, 1930.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

MAY, 1930

NO. 2

CONTENTS

	Page
The Anniversary of the Declaration of the Báb, <i>'Abdu'l-Bahá</i>	37
Editorial, <i>Stanwood Cobb</i>	35
The Báb, a Poem, <i>Charles Steele Davidson</i>	34
The Basis of Bahá'í Belief, Chapter 3, Part 2, <i>Keith Ransom-Kehler</i>	38
An Interview About Persia, <i>Martha L. Root</i>	41
A Bahá'í Traveler in Palestine, <i>Walter B. Guy, M.D.</i>	43
Dynamics of Prayer, <i>Ruth J. Moffett</i>	47
A German Bahá'í Teacher in France, <i>Dr. Hermann Grossman</i>	51
The Bahá'í Message—"A Magic Casement," <i>Leslie R. Hawthorn</i>	55
Disciples of the Báb, <i>Fatimih Khanum</i>	59
The Word Made Flesh, <i>Bertha Hyde Kirkpatrick</i>	63

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address. \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to Baha'í News

Service, 1112 Shoreham Building, Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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THE BAB

Immortal Man!

Forerunner of amazing things,
Of things but shadowed by our puppet-Kings!
How could'st Thou know the King of Kings was near?
Thou had'st not seen nor heard
And yet did'st see and hear?

* * *

It was not in ambition's cause thou gavest Thy body;
Not glory called Thy spirit to be brave.
Was it for pleasure's use
That Thou did'st welcome venom and abuse?
Could aught of happiness remain
In days passed in persecution and in pain?
What goal of gain was that which beckoned
To the martyr's grave?

* * *

Ah no!—such music played upon thy mystic lyre
As unsensed thee to wind, to earthquake and to fire.
How low Olympus must have seemed,
How plain Parnassus!
How vain the utmost man attains
Which man's ambition mars?
What wonders, therefore, met Thine eyes
In the envisioned countenance
Of Him who Reigns
Crowned with the jewelled splendor of the Stars!
How gladly did'st Thou then proclaim Him
With full sacrifice!

CHARLES STEELE DAVIDSON.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

MAY, 1930

NO. 2

His Holiness the Báb, the Forerunner of Bahá'u'lláh, "imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs, and conditions of the Persians. . . . The appearance of such wonderful signs and great results, the effects produced upon the minds of the people and upon the prevailing ideas; the establishment of the foundations of progress, and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a Perfect Educator."—*'Abdu'l-Bahá*.

THAT A UNIVERSAL religion meeting all needs of the modern world should spring up in one of the most sequestered, fanatical, and backward countries in the world, is a strange paradox. Yet it is plain, upon reflection, that Persia, by its very physical and spiritual isolation, furnished a sympathetic soil for the sowing and maturing of a new revelation. The Persian mentality—brilliant, fanatical, mystic—was as suited to receive and develop the Message of the Báb and Bahá'u'lláh as was Israel two thousand years ago to receive the message of Christ.

In Persia, as in Palestine, the pious were accustomed to the idea of continuous spiritual revelation and fervently awaited the arrival, according to religious prophecy, of a special Manifestation of God's purpose to man. And great as was the clamor and persecution raised against the Báb as well as the Christ, bringing martyrdom to themselves and to many of their followers, the fact must not be overlooked that among the same races that inflicted these persecutions were certain souls of great spiritual receptivity and steadfastness, who, by their discipleship and apostolic missions, made possible the spread of their Master's teaching.

Israel having been dispersed, nowhere else was there to be found, in the nineteenth century, a people so susceptible to Messiahship, and of sufficiently obstinate and fanatical a temperament, to foster the startling announcements of the Báb. Among a too tolerant and worldly a community this great Message could not have been received with the reverence which it deserved, and which in backward Persia it did not fail to receive.

The Báb definitely announced Himself as the Prophet of a New Day, and the Forerunner of a Manifestation.

To the eternal honor of the Land of the Sun and the Lion this challenge of the Glorious Youth found willing hearing in the highest intellectual and spiritual circles of Persia. Many great scholars and divines, falling in adoration before this pure spiritual Vehicle of Truth, accepted His message and became His most devoted and zealous disciples. It was these great souls who, during the imprisonment of the Báb, continued to spread and to direct His teaching.

As in the time of Christ, so under this dispensation of the Báb, there was little realization, among the disciples, of the universal scope of the message they were accepting.

A reformed Islam, a fulfillment of prophecy for the greater glory and perfection of Persia, a nearness to God's love and purpose vouchsafed them through His special Messenger—this was what the early followers of the Báb were kindled to.

DID ANY ONE BUT THE Báb foresee at that time the triumphal spread of this new Gospel over all the world, in the Cause of Peace, Brotherhood, and World Unity?

Within less than a century from the announcement of the Báb, how the scenes have changed! A new dynasty is establishing justice, tolerance, and enlightenment in Persia. For the first time Bahá'is can freely and safely associate in public. And the power of the Bahá'í Movement, permeating the people, has stimulated the whole race toward progress and world civilization.

A new Persia is being born. Education is being extended to the common people, the Government is sending picked youths abroad for study, and the general mentality is now awakened and progressive. A railroad is being built to run the whole length of Persia, from Tih-rán to the Persian Gulf. Automobile traffic is rapidly increasing; and air routes link Tih-rán with Baghdád and with other Persian cities. The age-long isolation of Persia is disappearing and the whole country is being united by a progressive nationalism.

In this movement of liberalism and progress the Bahá'is are playing an important part, both within the government and as private citizens. Wherever numbers permit, Bahá'í communities are founding their own schools for the modern education of Persian youth; espec-

ially in the education of girls are the Bahá'is doing a most notable work far surpassing anything as yet achieved by the government.

The growth of the Bahá'í communities of Persia will be a unique source of study for the economist and sociologist, as well as for the student of religion. For gradually these communities, as numbers and opportunity occasion, will regulate their community life, as they have already been regulating their individual life, in accordance with the laws of Bahá'u'lláh. This movement is in fact already begun.

When Persia will have become preponderantly Bahá'í and the whole country is intent upon constructing foundations for the divine civilization revealed by Bahá'u'lláh,—that hitherto backward country will become, so we are told by 'Abdu'l-Bahá, the expression of the most perfect culture, and the gem of the world.

PERSIA HAS ALSO great natural advantages for the creation of a brilliant civilization. The high plateau climate of the north is conducive to intellectual vigor, a trait which has always characterized the Persians; and the mineral resources promise, when developed, wealth and prosperity. The Persian race, when freed by the strict religious laws of Bahá'u'lláh from their besetting curse of opium, and inspired by the exaltation of work and action in the Bahá'í teaching, will move on to great achievements.

More important even than nationalistic progress, will be the part that Persia will play in the progress of humanity. For from the richness of her spiritual heritage will come the great blessings of world peace and brotherhood.

THE ANNIVERSARY OF THE DECLARATION OF THE BÁB

MAY twenty-third is the anniversary of a blessed event. On this day in 1844 His Holiness the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of His Holiness, Bahá'u'lláh, and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity, shining gloriously from the eternal horizon of the Will of God.

His Holiness the Báb was subjected to bitter persecution in Shiráz, where He first proclaimed His mission and message. A period of famine afflicted that region and the Báb journeyed to Isfáhán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabriz. From thence He was transferred to Máku and finally imprisoned in the strong castle of Chihriq. Afterward He was martyred in Tabriz.

His Holiness the Báb was the Door of the Reality . . . the Morn of Guidance . . . the Morning Star heralding the glorious dawn of the Sun of Reality. The Báb gave the glad tidings concerning the appearance of the Manifestation of God, and His Holiness, Bahá'u'lláh, was the Promised One of all the nations and religions.

The Báb and Bahá'u'lláh had no professors . . . The sun emanates from itself and does not draw its light from other sources. The divine teachers have the innate light; They have knowledge and understanding of all things in the universe; the rest of the world receives its light from Them and through Them the arts and sciences are revived in each age.

—'Abdu'l-Bahá.

THE BASIS OF BAHÁ'Í BELIEF

CHAPTER 3—PART 2. THE ORDER OF MELCHIZEDEK

KEITH RANSOM-KEHLER

AT this juncture the orthodox are likely to say, "What greater proof of the Divinity of Jesus could we ask than His miracles?" But Bahá'u'lláh does not admit of miracles as a legitimate proof of the Station or of the Mission of the Manifestation of God. Miracles are valid only for those who witness them or who are their beneficiaries. The Jews deny the miracles of the Christians, the Muhammadans those of the Buddhists, the Christians those of the Muhammadans and so forth.

As serious inquirers, which do we consider of greater moment? That Jesus changed the constituent chemical elements of water into those of wine, or that those invited to the eternal marriage banquet of the Lord exchanged their troubled and unstable lives through His Presence and His Teachings for the spiritual ardor and the joyous enthusiasm of divine intoxication? Do mature thinkers assign a higher importance to walking on the waters of a lake and upholding one who is about to perish in them, than to treading underfoot the restless cares of storm-tossed lives and rescuing men and women from doubts and superstitions?

Which is the nobler and more convincing? To feed a hungry multitude material bread and fish, (for within a few hours they would hunger) or to fill them with the bread of life, with the knowledge and love of God, with faith, with

courage, with assurance: an everlasting portion? As to inducing the physical resurrection of a man from somatic death,* he has but to die again; but to assist him to rise from the death of self-seeking, hatred, malice and prejudice to restore a view of spiritual reality to those who have remained blind to life's mystery; to enable lame and faltering minds to leap into spiritual certainty; to penetrate those deaf to higher yearnings with the call of the Kingdom; that sinners should become saints, and cowards, heroes—these are miracles before which the petty manipulation of physical laws becomes the shadow of a shade.

"It was witnessed that souls before attaining to the wonderful and new favor of God would protect their lives with a hundred thousand plans and schemes from threatenings of destruction, until, for instance, they would flee from a fox and avoid a thorn. But after being honored with the Mighty Security and Great Providence they would voluntarily expend a hundred thousand lives; nay, rather, their blessed souls despised the cage of the body and a single one of these hosts would fight against a multitude * * * Their agitation was changed to composure, their doubt turned to assurance, and their fear trans-

*"Were ye to taste a little of the clear water of Divine Knowledge ye would know that the real life is the life of the heart and not the life of the body; for both animals and man share in the life of the body." Baha'u'llah, "Book of Assurance," 3rd ed., 1915, p. 85.

formed into courage.”* We do not by any means deny that miracles are performed by these Supreme Bestowers of Life. Many such instances are known of El Báb, Bahá'u'lláh and 'Abdu'l-Bahá, and are as well attested as any of the accepted facts of history. But these things in themselves are not convincing. Mesmer and Houdini seemed to defy natural law. If a man like Napoleon performed a thousand miracles no one could mistake him for the Mouth-piece of God.

To control and to direct the destinies of men, to administer to them that Divine Elixir that enables them to conquer themselves, is far more unmistakable evidence of Divinity than to control all the forces of nature.

THERE is a second proof that the Manifestations of God are peerless and unique. It is what the modern investigator might call the Behavioristic proof: that by contact with the Holy Breath of these Lofty Beings a new and entirely unprecedented form of life appears.

They teach, without exception, that the purpose of this life is to leave it to attain another life, to be born again while still enduring the vicissitudes of this earth. We cannot calculate what energies were expended in lifting the inorganic matter of the world up to the station of the organic; the stupendous miracle of making substance that had lost the power to burn, burn again, attests to an energy resident in life that reckons the far-sprinkled systems of the phenomenal universe as the fine dust of

the balance. The inorganic cosmos is that in which hydrogen and carbon, the elements essential to fire, are so combined that they no longer support combustion. By the cunning and baffling mechanism of the chlorophyl which acts under sunlight as a minute blast-furnace the plant draws the inorganic universe up into its body and restores to the ashes of a cosmic conflagration the lost glow and warmth of a reviving fire.

So with the Divine Manifestations: humanity having reached the nadir of “the arc of descent” has become so immersed in materialism and brutality that it has lost its spark of spiritual fire; it has taken on the inorganic aspects of selfishness, greed and oppression; until from era to era this Mighty Order sending the irresistible roots of Their Love and of Their Redemptive Power down into the cold earthly hearts of men elevate them into a new world, a new life, a new consciousness; restore to them the rapturous capacity to burn once more with the fire of the Love of God; change the inorganic world of the self into the organic life of the spirit.


Our blessed Lord Jesus expressed it for them all, when He said: “And I, if I be lifted up will draw all men unto me.”

We are constrained to admit when we view the astonishing spectacle of the disciples of Jesus alone (not to consider the parallel performances of the followers of other Manifestations) that nowhere else in history, in psychology nor in ethnology is anything of cognate importance adducible.

To take a group of simple, ignor-

*Bahá'u'lláh, “Book of Assurance,” 3rd ed, 1915, p. 115.

ant men and women, untutored and unknown, and lift them to that degree of spiritual attainment that would enable them to establish a new social order, and completely to overthrow the superstitions of mythology, so that as they rose the decadent procession of the confined gods rumbled along the ancient sky to sink forever into desuetude,—this irrefutable influence has never been exercised by any other than the Order of Prophethood, and has always been performed by Them whenever or wherever They have appeared.

UR last proof is ethnological. Great ethnic movements revolve around the Religious Hero. Up to the threshold of the present century the great artistic, social, political, legal and educational institutions of history have been the outgrowth of the laws, ordinances and principles laid down by the Prophet to the era or people who produced them. Naturally we cannot speak of those mythologies that lie without the confines of history, but there can be no doubt of this influence in those historical instances that can be authenticated.

The vast scheme of enlightened and humanitarian administration introduced by King Asoka when he embraced Buddhism, the miraculous and dramatic energy of Gothic architecture, the educational enterprises under religious sponsorship in Arabia, India and Europe, the interdependence of church and state as one of the most firmly established aspects of history, the evident influence of religious doctrine in the codification of Justinian law, are only a few of the many instances that come to mind as illustrating

the ethnic effect of the Great Prophets of the world.

The degree to which men rally round Their standard, leaving their obsolescent beliefs and ideals to contribute to the establishment of the New Order, is the degree to which we can mark the advancement of the politics, peoples and communities whom the Manifestations of God summon to Their Teachings. And it is the only form of advancement that we do see: not the founders of new systems of philosophy, not the conquerors of vast territories, not the enlightened scientist, not the monarch no matter how humane,—can accomplish these great ethnic movements over more than brief periods and sporadically.

To annul the ancient barriers of fear, suspicion, ill-will and exploitation amongst men, bringing barbarian, slave, patrician, emperor, Asiatic, European, Jew, Gentile, learned, ignorant, within a single communion as Jesus did, as Bahá'u'lláh, in a world-wide community, is doing today, remains the unique accomplishment of the Prophet of God.

“By their fruits shall ye know them.” Since our search for the peer of these Great Educators of mankind, remains unrewarded by a single example of any other being comparable to them in power, authority or uplifting influence, Bahá'is are surely justified in claiming that the Prophets occupy a distinct and separate position from mankind in general, that each as He appears to lead and guide us onward is “a priest forever after the *order* of Melchizedek;” not a human being, but the member of an entirely different order of life.

AN INTERVIEW ABOUT PERSIA

MARTHA L. ROOT

HIS Excellency, Mr. Memdouh Chevket, the Turkish Ambassador at Tíhrán, received me in his office this morning, February 10, 1930. He served me real Turkish coffee and we spoke of Persia. He is a very intelligent, cultured man under the fifties; his eyes speak sincerity and fearless honesty. This statesman has a keen grasp of all Asiatic affairs and he is an expert in history. Before becoming Ambassador he was a distinguished Professor of History in Constantinople.

I asked him if he could say anything about Persia, and he responded: "Why not? I take the greatest interest in Persia and I am eager to see this nation go forward to a great progress." He, as did every other man whom I have met here, praised His Imperial Majesty Pahlevi Shahanshah, and said that this phenomenal evolution and new spirit in Persia are due entirely to him. "Before His Imperial Majesty the present Shah became head of the government there was no safety, no security in this Land of the Lion and the Sun," he went on to say. "In all parts of Persia the chiefs of the nomad tribes, which are many and powerful, really surrounded and closed in the vast plateau which is Persia. Each chief was a little king, a fiery despot in his section. They had not been obeying the central government, and they menaced all the caravan routes, plundering the merchandise, robbing the travelers

and they were not too careful to save human life. Now since His Imperial Majesty Reza Shah has governed the country, these nomad tribes have almost all been conquered; they are quiet and obedient, one can truly say that now there is safety in Persia. Foreigners can come and live in this country without fear. The last vestige of the nomad life is not entirely vanquished, but the government is doing its best absolutely to control every tribe, to put an end to their wandering existence, to settle them in proper homes with lands to cultivate, and to educate their children."

His Excellency the Turkish Ambassador said that His Imperial Majesty the Shah has opened a new epoch in this country. "There is an incomparable difference," said he, "between this time of the present Shah and the times of those Kajar dynasties when there were no roads, no railroads, no motor cars, no army, no security and but very few schools and those not worthy to mention. Now His Imperial Majesty Pahlevi Shahanshah has a most powerful army, the government has made remarkably good roads and policed them so that there is no danger to travelers. Railroads are being built and His Imperial Majesty has himself superintended this work. Special attention is given now to building schools and introducing modern methods and new text books, sending large groups of students each

year to Europe and to the United States. If this progress continues for the next ten or twenty years, I am perfectly sure that Iran will advance extraordinarily. This is my belief, and I sincerely wish the great development of this country. I have much admiration for His Imperial Majesty Pahlevi Shahan-shah, for he has created a totally new life here."

His Excellency also declared that liberal and democratic men can see the fulfillment of all their wishes in Persia.

It is interesting to note that before the time of the present Shah, it took three months to bring merchandise from Dozdab in the south up to Tih-rán. Now it only requires four or at most five days. The country is so large, nearly one-fifth as large as the whole United States and its population is so small, only about fifteen millions, that it is only by railroads, motor roads, telegraphs and posts that the great provinces can be connected.

The question of prejudice came up and the writer asked the Turkish Ambassador how best this can be overcome. Mr. Chevket answered that the Persian government is solving this problem of prejudice in a very wise way. They have increased the gendarme power, the mounted police, to insure the safety of the roads. They are sending hundreds of pupils to Europe and to the United States to be educated, and they are opening many schools for boys and girls in all parts of the country. Perhaps not all people understand this, but the purpose is to overcome prejudice through education. Schools have

been opened among the nomads and the government is bringing children of the chiefs of these nomads to be educated, free of charge, in Tih-ran. They are giving special attention, too, to increasing the number of girls' schools. The results of all this tremendous effort will not be seen in one or two years, but later prejudice will pass and a great tolerance will prevail.

During the conversation we spoke of the League of Nations; the writer said that as Persia has taken her honorable place in the League of Nations, it is necessary for her to stand solidly for freedom of thought and conscience. The Ambassador replied, "Yes, she cannot live without this, but even if this were not one of the principles of the League of Nations at Geneva, Persia would insist upon it. To prove this: if the League of Nations, for example, should give an order that we must not have tolerance and freedom of thought and conscience, the Persian representatives would go against it. Why? Because His Imperial Majesty Reza Shah like our own Ghazi Kemal Pacha, wants to govern his country and uplift his nation. If the prejudicial powers, the mullahs, are in the ascendancy, then the government certainly is not free to work for the progress of the country. The mullahs could come to the Shahan-shah and say, 'Building railroads is a sin, it is against religion. Opening schools is against religion.' The government could not live if it did not fight against and overcome the power of prejudice. It must establish tolerance."

This talk with His Excellency Mr. Chevket and with other statesmen

from many lands, residing in Tih-rán, and with the Persian statesmen too, convinces one that Persia is going forward into a new great civilization. For twenty-five hundred years Iran has kept her na-

tionality and her country, this is a long period for any country; at times she has had historic eras of progress and world influence. Now she is ushering in a new cycle of tolerance and progress.

A BAHÁ'Í TRAVELER IN PALESTINE

WALTER B. GUY, M. D.

AKKÁ; We are on our way to 'Akká. We pass along the seashore "the way of the sea." The billows roll in ceaselessly, their white-topped crests flashing white against the deep blue of the Mediterranean sea and sky.

We are going to the White Spot, the city of most ancient story, with fortress and immense walls that shine vividly in the afternoon sun: yet at one time, not long past, was the spot of cruelty, shame and unsanitary conditions. Here in this once pestilential spot lived the scourings of Turkey, its criminals and outcasts, sent to linger and die, unfit for human society.

We view the fortress, its citadel where the "One whom God should manifest," Bahá'u'lláh, with His family and loved ones were imprisoned. We see outside the fortress, yet still within the ancient city wall, the houses and homes of Bahá'u'lláh and 'Abdu'l-Bahá. We can not today see the squalor and filth of the past, for a New Day

has come—not here alone—but all over the world: a New Sun has arisen, and here and there, and everywhere, civilization is advancing with rapid strides. Ignorance and superstitions are fading away. Truly a New Era has dawned for the children of men. In place of ruined fortress and dismal abode in which the Beloved One was immured, we see instead a beautiful hospital where the prisoners of society are healed, and in the old home of 'Abdu'l-Bahá, a municipal headquarters, with beds, and sick ones in the very rooms in which the Master lived.

We pass along the winding streets and through the tunneled ways, among the oriental bazaars, and look under the fortress walls through ancient windows, and see the arched groins and pillars of that ancient Crusaders Church now being slowly emptied of the debris of the centuries.

To me it is a most wondrous symbol—how the coming of Glory


has cleansed the city of man, its streets of commerce and trade; transformed the ways and by-ways into paths of cleanliness; and the debris of centuries is being removed from this ancient church, its pristine splendor and beauty in time will be recalled.

So shall it be. "The Most Great Peace shall come"—the churches of the Prophets shall likewise surely emerge from their accumulated debris, and their glorious truths shine again in the light of this Glorious Sun of Truth.

We leave the city and drive to Bahjí, see its gardens and now empty palace, and then place our heads amidst fragrant blooms upon the threshold of this sepulchre, praying that we with our loved ones abroad may prove valiant and true servants in forwarding the splendor of this New Day; that His presence shall be ever with us, and that at last we may ever live with Him in His eternal Home of Glory.

We start once more for the Garden of Ridván, where the Hope and Light of the World used to sit by the flowing stream, write His messages to His servants, and pray that the Most Great Peace would speedily come into the hearts of all mankind. We see the flowers and eat of the fruits of this garden, then we return to Haifa; we pass again the foaming breakers, rolling eternally on the shore, and they again remind us of the wonderful power of our Great Creator Whose waves of Love, Light and Truth eternally roll over the world, grinding into powder the things of man that are not in harmony with His ancient plan—forever fructifying the deeds of loving service and

giving eternal joy and life to struggling pilgrims seeking to do His will, who are traveling to that Golden City Eternal in the Heavens of His Command.

 AIFA: It was November, 27, 1929—the anniversary of the passing of 'Abdu'l-Bahá from this world of sorrow and struggle, achievement and joy. All day long groups of women and children had been coming and going at the home of 'Abdu'l-Bahá.

At six p. m. I joined a group of men in the courtyard that led to the main door of the house. They were dressed in various costumes, some in European clothes, others with fez of crimson hue, a few with white cloth and double rings on their heads in the desert Bedouin style. Presently we passed into the large entrance hall and here all shoes were removed before entering the Master's room from where He had ascended to the celestial world of the Spirit.

In the corner of the large room was a tall narrow bed with high posts and white coverings. On a pillow rested the Master's white oriental headdress or fez. The group constantly grew larger until the room was filled, but still others came, forming a group in the large hall outside. Some wore beards, white or gray, others were young or in full manhood and strength. These men were the exiles or prisoners of 'Akká and their descendants who had shared the imprisonment with the Master. As each one entered, he knelt at the side of the Master's bed and doubtless prayed that he might worthily follow in the footsteps so nobly and

faithfully trod by their Lord. Sobs and moans filled the room, tears coursed down the cheeks of those grey-bearded men, exiles from far off Persia, their homeland; how poignantly they realized the void in their hearts made by the passing of their loved Master, who, for so many years in prison and at last in freedom, had been ever their leader, master, guide, protector, and friend. Rising from their knees, they kissed passionately the bed, its posts, and some the Master's fez.

Soon all who could get in the room had made their prayer. The sobs were stilled and at a word all sank to the floor. One of those present in the chamber raised a melodious chant, it was the sublime prayer of 'Abdu'l-Bahá, used always at His shrine. Others chanted in and outside the room; one by one we again knelt at the side of the bed, asking that the light, love and power that had upheld, inspired and sustained the Center of the Covenant of God through long years of exile, prison and struggle, might be ours; that we, too, might carry forward to ultimate victory the Kingdom of God in the City of Hearts; and that in some glad day the goal may be won, and all mankind be a unity in love, truth and eternal brotherhood.



ARMEL: It was night on the Mountain of God. The stars shone brightly; a chill wind swept down the mountain sides; the beautiful gardens with their flowers, stately cypress trees, fruits, and graveled walks were in densest shade, dimly outlined by electric

bulbs moving to and fro in the gusts of an impending storm.

There were many men and boys, also a few women gathered there, to spend the hours of night in prayer and devotion, in commemoration of the Master of 'Akká, Who had ascended to the Eternal Realms eight years ago.

All were not residents of Haifa, for some had come from far off Persia, Jewish and Muhammadan Bahá'is, others were from Egypt, Syria and the desert.

It was my privilege to represent the Bahá'is of the West. Japan and Australia were represented by people of those countries.

Soon all had gathered in the Holy Shrine. Shoeless, on rich carpets, two by two, each had knelt at the threshold of the sacred tomb—first in the shrine of 'Abdu'l-Bahá; next in the tomb of the Báb. Sacred and holy prayers were chanted in each shrine. Here for the first time I heard the Guardian, Shoghi Effendi, in stately, measured cadences, chant the prayer of his Lord.

It was a deeply spiritual occasion, an experience that can never be effaced from memory's scroll. It was particularly Oriental in setting. All heads but mine were covered by the Oriental fez—the deep yellow of the Persian coats made a contrast with the dark suits of European design. The soft lights, the fragrant flowers, rich-hued rugs and carpets, the lamps and ornaments in the tomb chamber, and, to me, the strange chanting of the prayers—beautiful, appealing and intensely spiritual—made a scene of simple but holy splendor.

No preaching, no talking or praising; nothing but prayer. It was a promise of that New Day, its dawn already beaming on this mountain of the ancient prophets, when man no longer shall tell God what He shall do, but instead, with resigned wills and joyous hearts, hasten to His Courts, rendering all to Him Who gave all, and in return receive the influx of His Divine Reality that alone brings ineffable joy, peace and assurance of an eternal life in the celestial world.

Later all were gathered around the beautiful lawn and drank hot tea; more chanting was rendered, and finally in the large Eastern Pilgrim House, nearby, the Guardian said to me: "Tomorrow you travel early and far; it is my wish that you go to the Shrines and pray alone. There I will bid you farewell." Turning to his cousin, the grandson of the Master, he said, "Go with him."

It was midnight when we together knelt at the holy thresholds, strewn with petals of white fragrant flowers, damp with the tears of the believers and followers of the Divine Friend and Teacher. The Shrines were empty and silent; the lamps, however, still illumined the beautiful adornments. I could but offer myself as an unworthy servant, one who, however, desired to become worthy, and to serve in such a mighty work; and ask that a portion of His Spirit might descend upon me: "that God might be my portion and strength"; and kneeling together we waited for

the answer; for are not all such requests answered?

As I recall this scene I am reminded how the prophet Elijah, three thousand years before, had made that memorable cry: "I am the only one left in all Israel to worship Thee." Did not the still small voice after the thunder and mighty wind, speak in his heart the words of comfort and assurance?

As Ruhi Afnan and I waited (he in Persian garb and I in Western clothes—a symbol of unity between the East and West), into my heart the answer came out of the depths of space and through the thousand veils that intervene between us and infinite love which ever surrounds and seeks to enter into our hearts and souls. It was a word of promise and assurance, comfort and joy, that my sacrifice on the altar had been accepted and His Presence should be always with me.

The time of departure had come. The Guardian gave me the three-fold embrace and words for the friends. Faithful Fugeta holding my hand, we went together down the narrow way through the straight gate on Carmel's slope that leads to the Shrines which speak so eloquently of Life Eternal. We passed over barren rocks and through dark ways till we came to the Western Pilgrim House, a home of sacrifice and loving service; from thence early next day to travel homeward to service and work in the vineyard of human hearts. The Pilgrimage ended and work begun.

DYNAMICS OF PRAYER

RUTH J. MOFFETT

THE archeologists have discovered that before the dawn of recorded history, even the earliest primitive man has worshipped a super-being and has believed in immortality. The Neanderthal Man, which is represented in the newly placed group at the Field Museum, Chicago, existed 50,000 B.C. With the discovery of those skeletons was found indications of primitive worship and belief in immortality. Mr. Henry Field, director of the Field Museum, says that a very recent discovery indicates that a great flood occurred at about 4,000 B.C. and still earlier at 12,000 B.C. The flood at the time of Noah, referred to in our Bible, was probably only about 3,000 B. C. A recent discovery reveals this interesting inscription: "In the land of Kish (which was the first capital after the first flood) there are legends of earlier races 30,000 years before our inscriptions begin."

From different excavated art pieces and implements, from crude frescoes on the walls of caves, from the skeletons found in various places is clearly indicated that inherent in the very center of man's being, there always has been an inner urge impelling him to look beyond his sense perception, beyond his consciousness to a Creator, an urge to implore that Creator for help in time of trouble, and guidance in time of danger. Our ancestors worshipped this Creator in the storm, the lightning, the famine,

the sun, moon, comets, eclipses—in anything that inspired awe and wonder. Gradually throughout the panorama of cycles, man's conception of this Supreme Being has unfolded as his consciousness has expanded. Although the methods of worship have changed through every conceivable form, yet the keynote of all, throughout this stupendous symphony around which all the melodies, discords and harmonies weave in mystical upliftment—is *prayer*.

WHAT is prayer? There are many beautiful definitions by the Prophets of God. "Prayer is loving service." "Prayer is the soliloquy of the beholding soul." But the one I like is, "Prayer is the practice of the Presence of God."

A careful analysis reveals that there are nine ways in which man turns his heart to God, or tries to practice the Presence of God. The one with which we are most familiar is:

SUPPLICATION. This is a humble, earnest entreaty, with a sense of dependence upon what is greater than ourselves. We remember the words of Paul, "God is an ever present source of help in time of trouble." We have all lifted our consciousness many times by this impelling motive to prayer. And also;

COMPUNCTION. This is an uneasiness of mind arising from wrong doing. It is the sting of conscience, or a sense of remorsefulness. This

feeling of unworthiness we find in many of the Psalms: "Feed me O Lord with the bread of tears, and give me plenteousness of tears to drink." Psalms 140:5. Compunction also compells us to prayer, as does:

ASPIRATION. This is the longing, usually unexpressed, for what is above one's present attainment, a somewhat vague longing for what is pure, noble and spiritual. Alger says, "It is not aspiration but ambition that is the mother of misery in man." We all have these vague longings and aspirations within us, which lead us into the prayer life. The next is,

INTERCESSION. This has been described as entreaty in behalf of others. We remember these familiar words of the Prophets of God, "The service of others is perfected by prayer," ('Abdu'l-Bahá) "Let your light so shine before men that they, in seeing your good works will *glorify* your Father which art in Heaven." "Inasmuch as ye have done it unto the least of these, ye have done it unto me." (Christ). "Withhold not from my servant in whatsoever he may ask of thee, for his face is My face, and thou must reverence Me." (Bahá'u'lláh.)

GRATITUDE. Gratitude is also we know the cause of lifting the heart upward. It is the sense of appreciation for favors or bounties received. Gratefulness wells up in the heart and finds expression in prayer, as for example the words of David, "Oh give thanks unto the Lord for He is good, for His mercies endureth forever." Also the words of Bahá'u'lláh, "Praise be to Thee O God of Names and Creator of Heaven, Praise be to

Thee for that by reason of which Thou hast made known to Thy servants, Thy Day, wherein the River of Life hath flowed from the Finger of Thy Generosity, and the Spring of Revelation and Unity hath become manifest through Thy Manifestation to whomsoever is in the earth and heaven. Praise be to Thee, O Desire of the world! Praise be to Thee O Beloved of the hearts of the yearning!"

MEDITATION. Meditation and prayer are not exactly synonymous. We are told that meditation is the continued thought about those things beyond the physical world. Both meditation and contemplation are necessary as one develops in the practice of the Presence of God. Meditation begins with continued reason, we are told, merging into a state of calm reflection and devotional pondering on statements of thoughts, ideas and principles about God. This seems to be a high intellectual process, while contemplation might be described as beginning with continued attention, merging into a state of beholding, a looking to God, resulting in spiritual perception. This seems to be a combination of the highest intellectual and emotional processes. Matra Williams in his book "Hinduism" says, "A true Buddhist never prays, he only meditates on the perfections of Buddha, and the hope of attaining Nirvana."

OBATION. May be described as the act of offering something as a sacrifice in worship. As man's ideas of God have changed, the form of oblation has changed from the offering of burnt offerings of many kinds of animal and human flesh, to the offering of fruits and

grains with prayers. Later, sweet smelling incense was used until the more advanced souls have learned to sacrifice the self-consciousness to the God Consciousness, and to give the self in hallowed consecration and joyous dedication. As in the words of Bahá'u'lláh, "Draw me unto Thee O My Divine Center, by the secret springs of my existence, and all my powers and senses shall follow Thy potent magnetism."

ADORATION. Adoration has quite a different heart motive. It is the act of rendering divine homage, of rendering veneration and reverence to the Divine Being. It is a joyful, spontaneous uplift of deep feelings of love, admiration, awe and devotion. We the servants of God have much to learn of the way to turn our hearts to God in adoration and to learn the real meaning of the words of Bahá'u'lláh as expressed in the daily prayer, "O God Thou hast created us to know and to *adore* Thee."

COMMUNION IS THE combination of several of the foregoing urges. It is the interchange or inter-communion of spirit, or the spirit's conversation with God. There is the longing on the part of the soul to receive wisdom, guidance, light and the opening of the soul, not to receive the answer to this or that minor question, but to receive illumination, the Christos or the Logos. "As the heart panteth after the water brooks, so panteth my soul after Thee, O God." (Psalm 42:1). "My love is in thee. Seek, and thou wilt find Me near. I have placed within thee, a spirit from Me, that thou mightest be My

lover." "Love Me that I may love thee; if thou lovest Me not, My love can in no wise reach thee." (Bahá'u'lláh.)

We can learn a valuable lesson from the little girl who, when she was asked why it took her so long to pray, said, "You see, I always like to wait to hear what God has to say back to me."

These nine urges to prayer—supplication, compunction, aspiration, intercession, gratitude, meditation, adoration, oblation and communion, are all necessary for the practice of the Presence of God. Some religious groups emphasize and practice one or two to the exclusion of the others. Each urge is important and all are essential, though all need not be used at the same time. Any one without all the other steps is incomplete. The expression of each urge indicates the progress the soul is making on the path of God.

P RAYER may be expressed in four ways, the Thought Prayer, with more or less definite thoughts and ideas; the Heart Prayer, which is a vague, high, emotional aspiration. The Will Prayer, which is expressed in various forms of affirmation. And last the Uttered Prayer which is the expressed thought, idea and aspiration of the one praying. These are best expressed in the words revealed by the great Prophets of God. There is great power in the spoken word, and there is great wisdom in using the words revealed by the great World Teachers, all of whom have revealed prayers for the upliftment of the

people. The Bahá'í Revelation contains the most abundant and richest material for prayer life.

WHILE in Haifa, the beloved Guardian of the Cause of Bahá'u'lláh, Shoghi Effendi, gave to the writer, the most concise, complete and effective formula she has ever seen, for the Dynamics of Prayer. After saying to stress the need of more prayer and meditation among the friends, he said to use these five steps if we had a problem of any kind for which we desired a solution, or wished help. (First Step) *Pray and meditate about it.* Use the prayers of the Manifestations as they have the greatest power. Then remain in the silence of contemplation for a few moments.

(Second Step) *Arrive to a decision and hold this.* This decision is usually born during the contemplation. It may seem almost impossible of accomplishment, but if it seems to be an answer to prayer or a way of solving the problem, then immediately take the next step.

(Third Step) *Have determination to carry the decision through.* Many fail here. The decision, budding into determination is blighted and instead becomes a wish or a vague longing. When determination is born, immediately take the next step.

(Fourth Step) *Have faith and confidence,* that the power will flow through you, the right way will appear, the door will open, the right thought, the right message, the right principle or the right book will be given you. Have confidence, and the right thing will come to

your need. Then as you rise from prayer take at once the fifth step.

(Fifth Step) Then he said, lastly, *Act! Act as though it had all been answered.* Then act with tireless, ceaseless energy. And, as you act, you, yourself will become a magnet which will attract more power to your being, until you become an *unobstructed channel* for the Divine Power to flow through you. Many pray, but do not remain for the last half of the first step. Some who meditate arrive at a decision, but fail to hold it. Few have the determination to carry the decision through, and still fewer have the confidence that the right thing will come to their need. But how many remember to act as though it had all been answered? How true are those words—"Greater than the prayer is the spirit in which it is uttered," and greater than the way it is uttered is the spirit in which it is carried out.

Now out of a few simple words by our wise Guardian, a great light has shone. Out of this light has grown an effective method of practicing prayer, out of which has grown a long trail of prayers answered and problems solved, and out of this method of practicing prayer has grown a new life in the most ancient of human acts of worship.

MANY have asked to whom shall we pray? All the Manifestations have taught the same answer, —to God—through that great Cosmic Focal Point that stands between the finite and Infinite absolute station of Unknowableness. That is the way taught by all the Messengers of God. The Manifes-

tation is the Way of Prayer.

In conclusion may we add these thoughts. He who is in need will pray. He who hesitates to supplicate God is standing in the station of pride, or has not awakened to his own need, or has not realized the great value of prayer. He is therefore deprived. Therefore let all our business be to—know God. The more we know of Him the more we shall desire to know Him, and as knowledge is the measure of

love, the deeper and more extensive our knowledge is, the deeper our love is. “The root of all knowledge is the knowledge of God.”

The Presence of God is realized within, but is evoked by something from without. When these two streams meet on the fifth step enunciated by Shoghi Effendi, the exterior life becomes an act of worship, and we have learned—the *Dynamics of Prayer* or the *Practice of the Presence of God*.

A GERMAN BAHÁ'Í TEACHER IN FRANCE

DR. HERMANN GROSSMANN

We are pleased to publish an article sent us by an earnest thinker, our Baha'i friend of Germany, Dr. Grossmann. Here he gives us a bit of philosophy such as could come only from one who had been through the deep travail of war. At the request of Dr. Grossmann the article has been kindly translated for us by his friend, Mr. H. G. Pauli, of Brooklyn.

AB D U 'L - B A H Á has many times pointed out how useful and how necessary it would be to travel for the diffusion of Unity.

As a matter of fact, Bahá'is travel a great deal, frequently under great financial sacrifices. Is it the result of a desire to undertake journeys which urges us on? Many are attracted, it is true, to study new landscapes, new people, their habits and customs, because these are interesting. But only for that reason? No, the Bahá'í has not the time to pursue his interests only. Are there not endless duties to perform? Does there not rest upon each single one of us the heavy responsibility of a new and better age? Are we to think that because others are working for this great purpose, we may now and then take

it easy? But did 'Abdu'l-Bahá ever permit Himself to take leisure and leave others to do the work?

The world exists for our happiness. O surely, that is one of the most beautiful of the Bahá'í Teachings, this sincerely wished for joy. We would and we should be joyful! But joyful in giving thanks to God and in feeling that we are united with Him. That is the specific in the Bahá'í happiness. And that is what I mean when I say that the Bahá'í has no time for enjoyment only.

To be united with God in every hour, in every moment, to love Him, to give thanks to Him, means to love His creatures, to show our thankfulness to Him in showing kindness to them. That is the first duty of a Bahá'í, that is his constant duty. Everything we do

should attest our love, that it comes from Him.

It does not help us much to familiarize ourselves with other people and to learn of foreign customs, if we do not possess the right spirit and if this knowledge does not lead to understanding and to prayer.

“O God, I thank Thee, that Thou hast taught me to see when my eyes were blind. I give Thee thanks, that Thou hast taught me not only to recognize matter, but the spirit in matter. The Spirit cries for humanity, that we surrender prejudice and that we enlarge our hearts and open them. The Spirit cries for unity, for love, and understanding. O GOD suffer me to be filled with this spirit, suffer me to be a tool for the sake of Holy Peace amongst nations and humanity.”

Should you travel thus, then obey the command as a Bahá'í in foreign countries and go to other peoples.

BUT duty does not exist only in regard to the distant lands. Perhaps it may be more easy for us Occidentals to find unity with the Orient since the Orientals appear to us to be so distant and so foreign, that we find ourselves attracted to learn to know them. But are we also ready to love and to learn to know those more like our own people, those near to us whose names are familiar? Can we also welcome these nearer neighbors with an open heart and without prejudice?

Are the Germans ready to try to feel for the French in every respect as for their brothers? Are the English ready to receive the Americans as sons of their own people?

Not only with outward politeness and acceptable and obliging manners, but from the very heart? Let us be honest. Maybe it would be better to travel less, and to supplicate for the Spirit of God as a companion on our journeys. We can do that, even as business men and in the midst of the world.

AND another thing: let us not always believe that we have to perform an educational mission as we journey through other countries. Admitted, that our particular country has a great culture. But whatever our country may have, other countries also possess a great culture. And we shall find at least in every country something that is of value for us to acquire. Is it the result of pride, that we so readily put our country above all the others as regards its customs and achievements? Let us observe with an understanding heart. We love our country. Its customs, and its peculiarities are familiar to us. We have recognized its usefulness and its purpose and its orderliness. Therefore we believe that in our country everything is the best possible. But just so other nations are of the same opinion. Is not that a reason to become more thoughtful? God has created a world of diversities, and of a purpose not only just one correct type.

In Germany the telegraph-poles are in a straight line on the railroad beds. That appears to us to be correct and intelligent. In France the poles incline in the opposite direction of the curves of the roadbed in order that they may resist the better pull on the wires. Does not that appear as self-evi-

dent? Which is the better? Every country has its experience and will insist that its way is the best! And perhaps both are right. Therefore, we must not insist that we are right in every instance. That is also tolerance and appreciation.

Humanity has been guilty in the past,—they knew not what they did. But since the war humanity has, as it were, matured. And there rests upon us a terrific obligation: to work, work, work, that never again war should be, not here nor anywhere on earth. Do we recall how we stood facing each other in arms; do we remember how the shells furrowed the earth at Verdun, in the Champagne, in Flanders? How it seemed when comrades cried out under the splinters that tore them to pieces? How we stood by, bit our teeth together and shuddered within: "Lord, Lord, help." But we could not help and were forced to look on while their lives ebbed out in contortions!

In front of me in the railroad train compartment a French soldier is asleep. He wears the uniform against which I stood in the field out there to fight; and the scenery through which we pass is the same in which we years ago—not so very long ago—had dug ourselves in and to which earth we clung when the machine guns let their hail fire sweep over us so low.

Did we not all of us do our duty? At least we were told that it was our duty. Today we recognize another duty, and it is a peculiar feeling of brotherhood which overcomes me, a feeling that would cause me to weep for joy as I

walk through the streets of Paris and read and hear so much about the constructive work for peace.

Many of us in Germany are beginning to realize in the quietness an unintentional protection in our forced defenseless state by the Versailles Agreement, which will protect us, we hope, from the taking part in a possible war-like complication. We are happy, therefore, that we may pursue the path of freedom without interference instead of to be obliged to turn our penetrative mind and our strength to the means of war in the first instance. A new war of the great nations will draw all countries into sufferings and is it not our kind that would then destroy itself? Let us desist from the narrow point of view to visualize the happenings of the past. War is horror for humanity, even so wherever it is furious. We must ban the ghost of war, or we shall never be master of it. For even while we are resting in the sleep of peace the torch of war may enkindle our home again in flames.

Should we not as 'Abdu'l-Bahá instructed, concentrate all of our thoughts on love and unity? . . . "A thought of hatred must be destroyed by a more powerful thought of love." Should the workers for peace be less inspired and less active, less steadfast, and less convinced than the devotees of war? Should we wait until a new and more horrifying world war demolishes humanity, with all kinds of horror, before we cry for peace?

Before us appears Father Time as a sage, who says: "Under my toga I hide both war and peace—choose!"

THE ONLY PICTURES OF THE BÁB

THOSE who have seen the beautiful painting of His Holiness the Báb in Haifa and gazed upon that pure Face will be interested to hear from whence came this painting. On the evening of January 26, 1930, just before I was to arise and speak to one hundred and fifty friends in a great drawing-room in Tíhrán, I suddenly caught sight of a large photograph which looked like the Báb. I asked my interpreter, Mr. Valiyyu'llah Vargá and he said: "No, that is not an authentic photograph of His Holiness the Báb, it may have been drawn from memory of the one in Haifa. But on the way home after the lecture I can tell you about the only paintings there are of His Holiness the Báb."

So coming back to the hotel he told me this thrilling story: "You asked about the painting of the Báb: I begin at the beginning. When the Báb was captured by the Persian Government, he was at last taken to Urumiyyih near Tabriz. There when He wanted to go to bathe, the Governor of the city sent Him a most spirited horse which no one could manage. He thought that the Báb would try to ride it and be thrown and killed. However, in the presence of the Báb the horse became very quiet and even bent for the Báb to mount it. The people, all non-Bahá'is, who saw the Báb go and come on this horse shouted that it was a miracle, and He was a holy man. They ran to the bath and collected the water in bottles, considering it blessed water. One of those who saw the peo-

ple come in crowds and came, too, to observe, was the painter to Muzaffaru'd-Din Sháh (though at that time he was still the Crown Prince). This painter was engaged only to do his work.

"This painter, some years later, became a Bahá'í under my father's teaching (my father was 'Ali Muhammad Varqá). Then the painter told my father about going with the crowd to see the Báb in Urumiyyih before the time of martyrdom. This painter told father that at that time he conceived the idea of painting the Báb without the latter's knowledge. He prepared paper and pencils for a sketch and went into His holy presence. People were listening to the Báb Who was seated on a rug on the ground. One corner of the 'abá was thrown back. As soon as the artist entered, the Báb drew the 'abá into place, folded His hands one upon the other and looked at the painter as much as to say that He was ready! The painter studied the Báb's Face and then went out and drew. He returned again and again and each time the Báb took His original position, thus the sketch was made.

The painter showed this sketch to my father, and father asked him to make a colored painting from this sketch in order that it might be sent as a gift to Bahá'u'lláh in 'Akká. This was done, and when Bahá'u'lláh received this painting, He was very happy and said, 'This is the Báb!' In those days photography was not known and that sketch had been the only one made of the Báb during His life-

time. Bahá'u'lláh called one of the uncles of the Báb, showed him the painting and asked, 'Do you know this face?' Instantly the uncle replied, 'Yes, it is the Báb!'

"Bahá'u'lláh at once sent one of His 'abás to my father asking him to give it to the painter. My father, at the time he had sent the painting, had asked permission from Bahá'u'lláh to have nine paintings made and sent to nine important cities in Persia to be kept by believers in special places. In answer Bahá'u'lláh had given permission for the painter to make only one more and that was to be given to my father. No more were to be made. This painting of the Báb which my father had was confiscated by the Government with other

papers, but when I was in the presence of 'Abdu'l-Bahá He promised me that sometime this will be given back to our family. Seyid Assadullah found the sketch made by this painter in the home of a Bahá'í family in Persia and he sent it to 'Abdu'l-Bahá in 'Akká. Thus the painting of His Holiness the Báb and the one sketch are now preserved in Haifa, the other painting is lost for the present, and aside from these there is no other authentic painting or photograph of the Báb."

Such is the interesting story told to me by Mr. Valiyyu'lláh Varqá. American friends will remember him for he came to the United States with 'Abdu'l Bahá in 1912.

M. L. R.

THE BAHÁ'Í MESSAGE—"A MAGIC CASEMENT"

LESLIE R. HAWTHORN

LMERRILL ROOT, writing as one of the many contributors to "Pacifism in the Modern World,"* expresses some ideas which are captivating to a follower of Bahá'u'lláh. In an unusual way he delves into the problem as to why the average man does not oppose war when it comes, but, as often as not, actually welcomes it. At the sound of the bugles and the beating of the drums, all the horror of battle, the deprivation, the mud and filth, the wounded comrades, the poison gases, and the utter irrationalism of it all are forgotten, and only the thought of

adventure and an absence from the monotony of life are uppermost.

In an intriguing poetical manner, Root says: "The man in the street . . . accepts war not so much because he is a fool, as because his life is foolish. He wants adventure and poetry; and he has a quaint passion for dragons; he feels a divine despair for unicorns; he longs for magic casements opening on the foam. . . . Man does not live by bread alone, but—as the symbol of the sacrament tells us—by bread and wine. Bread (or prose) is necessary; wine (or poetry) is just as necessary. Men sometimes turn to war because they have only half rations of the bread; but they

*"Pacifism in the Modern World." Edited by Devere Allen. Doubleday, Doran & Co. Inc., Garden City. N. Y., 1929. \$2.

often accept war with a desperate joy because they have no rations of the wine . . .

"It (war) is not a magic casement: it is a barred cell. It is not a unicorn visiting the glimpses of the moon: it is a well drilled army mule."

In this antithetical way Root describes the horrors and disillusion of war. Later he pictures in a similar manner the drab existence of the average human life.

"The great wrong of our civilization is its dullness—the dullness of the day-by-day. The great hope of our civilization is the possible romance of the day-by-day. What we need is a world where men can truly enjoy the lilies of the field and the many mansions.

"Consider industry. The spirit of man asks for a fairyland and is given a factory. . . . Industry is dull: that is its worst crime. It gives little bread—but it gives no wine. Instead of the lilies of the field fairer than Solomon in all his glory, it gives us the bobbins of the factory. . . . It is not a merry-go-round, but a dreary-go-round."

Root finds the same dreariness in education.

"Education should be a magic casement opening on the foam of that shore where Sir Isaac Newton walked. . . . It should be a unicorn, carrying us into ultimate lands of poetry. . . . It should fascinate the mind with 'the fairy tale of science and the long result of time.'

" . . . Instead of education we get paraphernalia: million dollar dormitories . . . halls, laboratories—and stadiums. . . . Education is a dull department store where you

buy science by the yard (or inch), Shelley-chops by the pound, or history by the quart. The whole affair is a factory for the manufacture of intellectual pemmican, of spiritual dried beef."

Dullness Root finds everywhere—in shop, school, home, religion. "Civilization is endurable only to cigar store Indians." His remedy however is constructive. He sums it all up in one poetic paragraph.

"We must, in short, provide the aesthetic equivalent of war. We must make art and philosophy 'magic casements opening on the foam of perilous seas in fairy lands' that are *not* forlorn. We must make science a unicorn to carry us nearer to the heart's desire. We must challenge youth with real dragons: disease, militarism, ignorance, capitalism, war, the dullness of the mob. Let us sign our letters (and our lives) 'Yours for magic casements.'"

As one reads this arresting presentation of a problem in which more people are interested than there ever were before, there comes almost like a flash the thought that those who have been attracted to the Bahá'í Cause do have a "magic casement" through which to look. What do they see? Low in the heavens is a clear and brilliantly shining Sun heralding in the Dawn of a New Age. Stretching long and dark are ominous shadows, which to the observant watcher in this beautiful morning hour are slowly, but *surely*, growing shorter. Here and there in the deep recesses of the garden, darkness still holds sway and the air is cold and foggy. The clearer and more sunny spots, still moist with dew, reflect in

myriad rays the light from that dazzling orb, which, although slowly climbing to the zenith of its course, is still unseen by those creatures clinging to the shadows of the night just passed.

It is a beautiful scene to the watcher looking out and down from the magic casement, because in it he can anticipate so much. From his vantage position he sees the Old Day struggling against the New, yet the assertion of the latter irresistibly increases. The eyes of the watcher dilate and shine brightly, reflecting perhaps some of the rays of the Sun at which he dare not look directly. He is thinking of Jesus the Christ in Whose teachings he was reared. "How like that Day," he murmurs. Yes, like the coming of Christ, only much more significant. "And from this magic casement I see this New Day, praise be to God!"

Almost two thousand years ago Jesus the Christ walked and talked upon this earth of ours, but today the *Promised One of all nations* has brought to the world Christ's message again, together with its adaptations for this era. And now that the Sun of this New Day has cleared the horizon, we in the magic casement see wondrous things. The fascination of the scene before us calls us to action. Our daily work has a new meaning, for Bahá'u'lláh says, "We have made this—your occupation—identical with the worship of God, the True One." With such a thought the drudgery of work diminishes.

There is much to attract our attention and to give us food for thought. Around us everywhere are signs of tremendous material

progress. One can probably safely say that the advances in scientific discovery during the last century and their application to the material world are more than equal to all the progress made in the last nineteen centuries. Today man has hundreds of aids and comforts unheard of a hundred years ago. To us who have grown up in this atmosphere and taken most of these things for granted, it is often hard to grasp the significance of this wonderful, awe-inspiring progress. Imagine, however, if one had been a spectator looking down on the life on this planet throughout the centuries of time. With such a perspective the last century would seem hardly more than a moment. When regarded in this light, these events acquire a new significance.

Not only are the people of today benefited by these remarkable material advantages, but many are conscious of the spread and realization of new ideals. Imperialism and militarism are tottering and in their places democracy and internationalism are rising. Prejudices are being removed. The very material progress, of which we have just spoken, is among other things making the world smaller, and as in days of long ago small adjacent states came to know each other better through the improved transportation and intercommunication of those times, so today, greater and farther separated states are exchanging hospitality with one another. Although the great urge is to look forward, one cannot be conscious of the history of the past without realizing that it will, in a sense, repeat itself, although on a

scale at one time thought impossible. To those looking from the magic casement of this age, the many struggles which are going on between the adherents of the past and the forerunners of a new era of human civilization can be understood, and while some of the brave souls who stand for these refreshing ideals might themselves look askance at the watchers in the casement, the latter are conscious of the rising sun, whose progress to the zenith of the heavens is inevitable. Then all will be bathed in the glorious noonday light! What a stirring thought! What an antidote for the "dullness of the day-by-day" that Friend Root sees only too well!

As in the day of Christ, spiritual life is again receiving a revivification in this day. The watcher in the magic casement has the advantage of seeing in better relationship to each other the essentials of all religions, and can distinguish with better understanding the unessentials. From his position of advantage he is conscious that the sun has risen before, and a longing to explain his realization to those still existing in the long shadows of the dawn, comes over him, for they only know by tradition of a previous day long ago, and are sceptical of a repetition of such a glorious event. His face glows with excitement. *This is the dawn* and ahead is the long fullness of the day. Fading are the terrors of the night, prejudices, self-interests, materialism, class discrimination, hatreds, national patriotisms, strife, war. In the bright places bathed in sunlight here and there, the watcher is con-

scious of the happy midday hours ahead, for there he sees signs of understanding, wide human interests, spirituality, absence of class distinctions, love for humanity, neighborliness, and peace.

The words of Abdu'l-Bahá come to mind: "The greatest need of the world of humanity today is to receive the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect, reasonable faith shall obtain in the minds of men, it is impossible for the social body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment."*

There is yet far to go, but the watcher high in his magic casement feels "The heat of the Sun of Truth." Never was there such a day as this! Life's cup is full and overflowing. The hours fly by, and time is too short for all the things we want to do. If only the great majority could look through the magic casement, and become absorbed with what they saw, Father Time would travel a long, long way before some reminiscent person, old in years, would say, "Why, we've had no wars of late!" And his young companion would answer with inquiring look, "Wars? What are you talking about? What are wars?" "Why, haven't you read in the old history books about wars? They were terrible things, in which hundreds of people went mad and tried to kill each other." "Can that be

*Baha'i Scriptures pp. 280-281.

possible? I've never read any history books like that, and I honestly don't believe I want to. Say, we folks certainly have enough exciting things to occupy our minds today without even contemplating such terrible events as wars."

If E. Merrill Root's diagnosis of the problem of the allurements of war for man in the street is correct, and there seems no real reason why it should not be, then it would also seem that we who have been privileged to hear the Great Revelation of this Day have a wonderful opportunity to help in the solution of the problem by presenting to the seekers of Truth in this Age, Bahá'u'lláh's Teachings as the "Magic Casement" through which they may look. For what can be more exciting than to see and realize (only partly, to be sure, but none the less deeply) the changes taking place in the world today? In the material, social, and spiritual planes of current history tremendous forces are at work. Every-

where there is bewilderment, the old resisting the new; and yet, stimulated by the rays of the morning Sun, the new concepts of life are gaining ground, and the old, holding fast to the shadows of the past, are losing those things to which in the darkness of the recent night they clung so tenaciously and surely. The Bahá'í Cause offers a magic casement through which one can see the unity of science and religion and become conscious of the remarkable order of the universe from the ultra-microscopic electron up to the concept of galaxies of heavenly bodies in which our earth is comparatively a speck. As one is stirred through repeated reading—by the consciousness of further meanings of the words of Bahá'u'lláh, a glimmering of understanding of what life really is, and what the purpose of it may be, seeps into the mind. Life becomes full, and an excitement which "surpasses understanding" dominates the one privileged to look through the magic casement.

DISCIPLES OF THE BÁB

FATIMIH KHEANUM

The author of this dramatic narrative was the wife of Haji Mullah Ali Akbar—known by the title Haji Akund, a follower of the Báb and later of Bahá'u'lláh. The Tablet of Tajalleyat, familiar to all Bahá'ís, was revealed for him by Bahá'u'lláh. Haji Akund was one of the early well known and very distinguished teachers of the Bahá'í Cause whose long suffering and repeated imprisonment is a story covering pages of the tragic history of the Cause. The article as printed herein has been translated from the original Persian and sent to us by Dr. Susan I. Moody. It has been put into literary form by Marzieh Nabil.

MY name is Fatimih; my father was Muhammad Báqir, my mother Begum Áqá. Our family descends from the Safavi Kings of Persia, and from the Navabih's family of Isfáhán, and we lived in Isfáhán on Ábbás Mirzá street.

When I was eleven years old, my father passed away. My two

young brothers, then seven and eight, my mother and myself were left alone. We could not stay in Isfáhán any longer, in the streets where my father had walked and in the gardens where we had been happy together. And so it was that my mother took us away, on a pilgrimage to the Holy city of

Mashhad, and after that we traveled to Tihrán and settled there.

We were lonely in Tihrán at first because we knew no one in the city; however we had some acquaintance with the family of two Bahá'í martyrs, Sultanu'sh-Shuhadá and Mahbubu'sh-Shuhadá (the King of Martyrs and the Beloved of Martyrs), and one day Mirza Áli Khán, a member of this family, called upon us with a friend and inquired after our welfare. As time went on he called again, and eventually it was through him that we came in contact with the man who was destined to be my husband. One day Mirza Áli Khán told my mother of a distinguished friend, Háji Mullá Ali Akbar, who had recently arrived from the Holy Land, and suggested that she make his acquaintance. My mother was interested and a meeting was arranged at the home of Siyyid Abdu'l-Hádi, and later the Háji called upon us. My mother was most favorably impressed with this upright and high-minded believer, and it came about that when Siyyid Hádi told her that the Háji was a widower and proposed on his behalf that she give me to him in marriage, she was delighted to accept. I was then a girl in my early teens.

Soon afterward the Háji came to my mother and told her frankly that, because he was a Bábi, he might at any moment be thrown into prison, or exiled, or put to death. He said, too, that his future bride might also suffer imprisonment, or worse. But because my mother was sympathetically disposed toward the Bábis, she bravely accepted these conditions, and

preparations for our marriage were set under way.

The wedding day arrived, and our house was bright with guests and flowers. I remember well that among those present were Jináb-i-Hud-Hud and the wife of Jináb-i-Attár, Shamsi-Ján Khánum. I can still see before me the radiant faces of the friends, and the little tables piled with sweets and sherbets. I can hear the chanting and the hum of voices. But alas! Our happiness was not to last. On the third day of our marriage my husband was arrested and imprisoned by order of Prince Ná'ibu'saltanih, the son of Násiru'd-Din Sháh, and the wedding gaiety was changed to bitter weeping. In that dark hour there were some whose hearts were not touched. They were unfriendly to the Cause, and they said, "These people have turned away from the religion of God (Islam) and that is why they are exposed to such awful misfortunes, which indeed they richly deserve."

My husband was taken by the authorities and tortured until he was at the point of death. He was confined in a narrow, underground cell; his feet were fastened into the stocks; his neck was galled with heavy chains. This lasted for seven months, while I waited and prayed, struggling with my despair.

One day Násiru'd-Din Sháh went out for a ride, surrounded by the nobles of his court. On that same day I went to the prison to see my husband. He spoke words of comfort to me, encouraging me to stand firm and to accept our sufferings with resignation, and he added, "God is able to set prisoners free." I had hardly reached home when

news came that the Shah had set all the prisoners at liberty. It seems that as he was riding he was thrown from his horse and fainted away. When he came to himself his courtiers urged that he let the prisoners go, saying that perhaps their sighs and lamentations had caused the accident. In this way my husband was set free, and after staying two months in Tihrán and traveling to Mázin্দarán, he went on a pilgrimage to 'Akká, where he remained half a year in the presence of His Holiness Bahá'u'lláh. He returned to Tihrán and was again arrested, in company with a number of other believers.

At this time Siyyid Mihdi, a Bahá'í, arrived from the Holy Land. Ná'ibu'saltanih, the Shah's son who had issued the order for imprisonment, commanded my husband to find Siyyid Mihdi and bring him to his presence; he threatened my husband with death and warned him that many calamities would befall the Bahá'ís unless Siyyid Mihdi were brought to him. The Hájí therefore went in search of Siyyid Mihdi, who declared himself ready to go to the Prince, and asked for a safe conduct; whereupon the Prince swore upon his oath that the Siyyid should come unmolested. And so it was that Siyyid Mihdi went to the Prince and conversed with him until after midnight, and was sent home in safety. But some days later he was again summoned, and this time, sensing danger ahead, he made his will and took leave of his family. By order of Ná'ibu'saltanih, a photograph of the Siyyid was taken and sent to the Shah. Soon after the Shah decreed his imprisonment.

For two years Siyyid Mihdi and my husband were wretchedly confined with their shoulders bowed down by chains and their feet bruised in the stocks. During this long period the strain and anxiety of myself and all the friends was beyond description.

At last my husband was again set at liberty and, having received permission from His Holiness, 'Abdu'l-Bahá, he went on a pilgrimage to 'Akká and remained there one year. A Holy Tablet was revealed by 'Abdu'l-Bahá at this time, in honor of my son, Mirzá Áli Muhammad, in which He expressed compassion and consolation for the adversities which had befallen my husband. When this Tablet reached Tihrán, permission was granted my husband to return to Persia.

Shortly after his arrival the Hájí was arrested for the third time and taken to Prince Ná'ibu'saltanih. The beloved Jinab-i-Hájí Amin was also arrested and imprisoned. The two were cast into the same dungeon and submitted again to iron chains and the torture of the stocks. Once a week I had access to the prison. I remember asking my husband why he should suffer such disgrace and misery, and he replied that he had done no wrong other than accepting the religion of God. I was told that they had been arrested on the charge of supporting the republican party, whereas it was conclusively proved that they had entirely abstained from interference in politics. Under this false accusation, they were arrested together with some political criminals, among whom were Mirzá 'Abdu'lláh Hakim, Mirzá

Haydar-'Ali Zarduz, Mirzá Muhammad Áli, Háji Sayá, Mirzá Nasru'lláh Khán and Mirzá Faraj-'u'lláh Khán. Upon investigation the Prince declared the charges unfounded and said that he would release the prisoners, but the next day we learned that they had been removed to Qazvin in the night and imprisoned in the strictest confinement. Our anxiety was unbearable, and we sent my husband's brother, Háji 'Abdu'l-'Azim, to Qazvin, hoping for news. But he was not allowed to see the prisoners and was only told that they were safe and desired him to return to Tíhrán and protect their families. We received no further word. The confinement in Qazvin lasted two years.

Suddenly a greater calamity befell us for news came of the ascension of His Holiness, Bahá'u'lláh, and we forgot everything else in mourning for our Lord.

While my husband was imprisoned in Qazvin the cholera broke out. I feared for my children—my two sons and three daughters, Munirih, Ali Muhammad, 'Abdu'l-Husayn, Foruqiyih, Akhtar,—and it was not long before my son 'Abdu'l-Husayn fell sick of the disease and passed away. The child had wept and longed for his father, but he died without seeing him again. The next day word came from my husband that he had dreamed an ominous dream about 'Abdu'l-Husayn and wished to hear of him. It was a sorrowful reply that we sent.

Two years passed slowly by and at last the Shah ordered that the prisoners be released. Prince Ná'ibu'saltanah had them brought from Qazvin to the Amiriyyih, his

palace in Tíhrán, and there he kept them imprisoned. I took our children to the palace to see their father, and this reunion was unforgetably pathetic. Nasiru'l-Mulk, one of the gentry who was present, burst into tears at the sight.

When the Prince decided to release the prisoners he demanded a ransom of two hundred tumáns for each of them, but their relatives refused to consider this because these prisoners were not criminals, to be liable for ransom. At last the demand was waived, and our loved ones were set free. My husband left almost immediately on his fourth journey to the Holy Land, and a blessed Tablet was revealed for him by 'Abdu'l-Bahá. When he returned to Persia he was no longer molested and devoted all of his time to the Cause of God. He established a meeting for the teaching of women, which was held twice a week in our home, and among those attending these classes for the study of the Word of God were Jinab-i-Thamarih Khánum and her daughter, near relatives of His Holiness, Bahá'u'lláh, who were both prominent Bahá'í teachers.

A few days before his death, my husband told me that he was more than content with life and that he no longer had a single desire for this world. On Friday the 15th of Safar, 1328 (Feb. 25, 1910) after his return from the bath he complained of feeling unwell. He seated himself on a cushion and suddenly passed away. Three years later our family received permission from His Holiness, 'Abdu'l-Bahá, to journey to the Holy Land, and it was in visiting our Lord and in praying at the Holy Shrine that we found consolation.

THE WORD MADE FLESH

BERTHA HYDE KIRKPATRICK

WHO was Christ Jesus? For nineteen hundred years this question has been asked and answered. The quest continues and the answer varies now as when the question was first asked.

"Who do men say that the Son of Man is?" asked Jesus of His disciples. "Some say John the Baptist; some Elijah; and others Jeremiah or one of the prophets," was the reply.

"But who do ye say that I am?"

"Thou art the Christ, the Son of the Living God," answered Peter.

A little book has recently come into the hands of the writer in which this question is again answered. The book is too theological to be popular but is valuable because it shows a sharp turn in religious thought and because the answer to this ever-recurring question takes us back not only to Calvin and Luther but to Peter's straightforward reply and to the more philosophical answer in the first chapter of John's Gospel, "The Word became flesh and dwelt among us." In this book, "The Theology of Crisis,"* the author has set out for English readers the beliefs held by the group of European leaders in religious thought known as the Barthian School. This and a book by Professor Barth entitled "The Word of God and the Word of Man,"** are the only ones of many written in German that have yet been rendered into English.

It is not the purpose of the present writer to attempt a careful review of the book but to call attention to the fact that here once more is a positive gospel of faith in Jesus Christ as the Divine Revealer. The Reality, Christ, was the Word of God. Prof. Brunner emphasizes divine revelation, the Messianic consciousness of Christ, that natural man is sinful and must needs be saved. We find such statements as these:

"Any doctrine of Jesus that says less than this, that the Word of God became man, falls below the true fact of revelation."

"Christian faith . . . must abide by the assertion: 'Jesus Christ, the incarnate Word, God become man.'"

May we say reverently and with rejoicing that here in this group of modern thinkers Christ again comes into His own. These scholars, recognizing the decay of Christianity, go straight to the heart of the matter. Prof. Brunner says: "Christianity is either faith in the revelation of God in Jesus Christ or it is nothing." And again: "An age that has lost its faith in an absolute, has lost everything. It must perish; it has no vitality left to pass the crisis; its end can only be—the end."

The Barthian school of thought has grown up since the war as a reaction to the extreme modernist view which would do away with all revelation and finds that man, in the course of his evolution, has become so good and so great that he either needs no salvation or can

*"The Theology of Crisis," by H. Emil Brunner. Published by Charles Scribner's Sons, New York.

**"The Word of God and the Word of Man," by Karl Barth. Published by the Pilgrim Press, Boston.

save himself. But while their doctrine is a positive reaction from the wavering, unanchored thinking of the modernist, it does not, like the fundamentalist doctrine, ignore the truths of modern science or the need of a progressive social program. Chapters entitled "The Problem of Ethics" and "Progress and the Kingdom of God" deal with some of our present day problems.

Another fact that is of significance in connection with this movement is the increasing interest which students are showing in it. We are told on the jacket of the book that "Professor Brunner, in order to accommodate the students who are now crowding his lecture room, has had to move his classes to one of the largest halls the University of Zurich affords."

Does this interest indicate that young people are ready, even hungry, for a religion with a firm foundation, that the trained modern mind is willing to consider whether a gospel of revelation may not after all be in accord with reason and science?

These questions are of moment to all of us. When men begin to see once more the Reality of Christ our hearts respond with answering hope for a better world. For we believe, as is so clearly and simply stated by 'Abdu'l-Bahá, that "the Reality of Christ, that is to say, the Word of God, is the cause of spiritual life. It is a 'quickeningspirit'."

'Abdu'l-Bahá helps us, too, in an illuminating talk given in New York, to put meaning into the profound words, "The Word became flesh." "Why was Jesus the Word?" asked 'Abdu'l-Bahá. Answering His own question, He says: "In the universe of creation

all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal as, for instance, 'a,' 'b,' etc. Likewise all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, he was the Word. He was as the station of reality compared with the station of metaphor. There is no intrinsic meaning in the leaves of a book, but the thought they convey leads you to reflect upon the reality. The reality of Jesus was the perfect meaning, the Christhood in Him which in the holy books is symbolized as the Word."

Who, then, was Jesus Christ? 'Abdu'l-Bahá answers this question most wonderfully in these words: "Jesus was a Manifestation of God. Everything of Him pertained to God. To know Him was to know God. To love Him was to love God. To obey Him was to obey God. He was the source of all Divine qualities. In this Mirror the light of the Sun of Reality was reflected to the world. Through this Mirror the Energy of God was transmitted to the world. The whole disk of the Sun of Reality was reflected in Him."

He who would honestly solve the question as to "Who was Christ?" is confronted in this day with the question, equally momentous, "Who was Bahá'u'lláh?" The same cycle of manifestation evolving brings again the concrete expression—renewed revelation of the Word. It is true today as it was in the time of Christ that "those who seek shall find."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

JUNE, 1930

NO. 3

CONTENTS

	Page
Religious Unity, 'Abdu-l-Bahá	66
Editorial, <i>Stanwood Cobb</i>	67
New Attitudes on Color, <i>Leslie R. Hawthorn</i>	70
Ghazi Kemal Pasha, <i>Martha L. Root</i>	75
The Universal Religion, <i>Hooper Harris</i>	77
A Bahá'í Traveler in Palestine, <i>Dr. Walter B. Guy</i>	82
Building the Temple at the 1930 Convention, <i>Doris McKay</i>	84
The Glorious Youth, <i>Lorrol Jackson</i>	87
Songs of the Spirit—Poems by <i>Lorna B. Tasker, Sophronia Aoki,</i> <i>Willard P. Hatch, Janet Bolton, Shahnaz Waite, F. W. S.</i>	91
The Divine Traces in Persia, <i>Dr. Lotfullah S. Hakim</i>	92
World Thought and Progress	95

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'i

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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RELIGIOUS UNITY

THIS Holiness Bahá'u'lláh has said that if from each of the varying religious systems one intelligent member be selected, and these representatives come together seeking to investigate the reality of religion, they would establish an inter-religious body before which all disputes and difference of religious belief could be presented for investigation and discussion. These questions could then be weighed and settled from the standpoint of reality and all imitations discarded. In this way all religious sects and systems would become one.

Do not question the practicability of this and be not astonished. It has been effected and accomplished in Persia. In that country the various religionists have gathered together to investigate the reality and have united in the utmost fellowship and love. No traces of discord or differences remain; the utmost love, kindness and unity are apparent. They are unified and live together like a single family in harmony and accord. Discord and strife have passed away. Love and fellowship now prevail instead. Furthermore those souls who have obeyed Bahá'u'lláh and attained this condition of accord, fellowship and affiliation are Muhammadans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Shiites, Sunnites, and others. No discord exists among them. This is a proof of the possibility of universal unification among the religionists of the world through practical means. Imitations which have held men apart have been discarded and the reality of religion envelops them in its perfect unity.

—'Abdu'l'Bahá.

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"God's creation is perfect. Every part of the universe has its connection with every other part, *according to a Divine system.*"

'Abdu'l-Bahá

HAVE THE EARTH and the human life upon it come to be what they are by a form of evolution which is purely an accidental configuration of matter, or have they followed a Design which the people of religion call the Will of God?

The Bahá'i teaching definitely supports the concept of a vast Design which not only has patterned life, but has also impelled it to evolve. "It hath been made evident and proved," said 'Abdu'l-Bahá, "that interaction, cooperation and interrelation amongst beings are under the direction and will of a Motive Power *which is the origin, the motive force and the pivot of all interactions in the universe.*"

Scientists, on the other hand, successful in finding material causes for material things, have tended to conceive a chain of cause and effect which precludes a Divine purpose or will. Comte, French scientist and philosopher of a century ago, asserted the dogmatic position of science in the classic words, "We have now ushered God across the boundaries of the universe." In other words, the scientist no longer felt any need of causes outside the phenomenal universe.

This materialism has continued to dominate scientific thought from Darwin till today. But now, for

the first time, the open-minded scientist is beginning to confess himself baffled before the ultimate mystery of matter—and its kaleidoscopic transformations. The solidity of the atom, firm ground and foundation for a materialistic concept of the universe, has already disappeared into thin air, and with it the cocksureness of the positivist. Leading physicists of today, such as Michelson and Eddington, see the possibility of explaining ultimate matter in terms of spirit.

And now comes a remarkable statement from the physicist Arthur H. Compton of the University of Chicago, Nobel Prize winner of 1927, to the effect that the world and mankind have not developed at random out of an atomic chaos. On the contrary, he believes there is evidence of a directive intelligence or purpose back of everything, with the creation of intelligent minds as its reasonable goal.

"The old-fashioned evolutionary viewpoint," says Professor Compton in an interview to the New York Times, "was that the world as we know it developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and therefore surviving.

More recent thought has found this viewpoint increasingly difficult to defend.

"To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

"This strongly suggests that the evolutionary process is not a chance one but is directed toward some definite end. If we suggest that evolution is directed we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding."

Not only does this modern-minded physicist believe in a Purpose underlying and impelling all existence, but he doubts if the human mind and soul, greatest and most important of all creations, becomes annihilated at the death of the body.

"If in the world scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance, and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things.

"On this view, we might expect nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds."

The growth of man's character, through the trials and tests of the years of earthly life, does all this come to naught at death? Such

an idea is unthinkable says this physicist.

"It takes a whole lifetime to build the character of a noble man. The adventures and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus far perfected, what shall nature do with him? Annihilate him? What infinite waste!"

Thus we see that science is more and more tending in the direction of harmony with the deeper spiritual truths.

And in the world of economics we have such a leader as Roger Babson urging the teaching of the spiritual verities to all school children, for it is more important than any other knowledge. The existence of God and the soul, the use of prayer, and the immortality of the spirit—these are subjects which he would have the public schools inculcate.

Certainly the time to acquire the foundations of religion is in childhood. The present generation are managing to live without religion because they are still using spiritual momentum acquired from their parents. But what have they to hand on to their own children? Here is one of the greatest problems that face modern parents who have themselves lost faith in religion because of its entanglements with dogmas impossible of reconciliation with known truths of science.

Just at this time when devotion

to traditional religion is weakening—and this trend is almost as strong in Japan, China, India, and the Near East, as it is in America and Europe—humanity is presented with a solution which is marvelously satisfying to the most advanced thought, and which bridges the gulf between religious progressives and religious conservatives. The Bahá'í Movement, strongly practical in its humanitarian message and appeal, also harmonizes spiritual truth with the truth of science. From the old dogmas and traditions, man-made in an epoch

of humanity's childhood, emerges once more religion pure and undefiled.

Such truth is no more hostile to science than is the universe itself. For truth cannot be disparate. There can be only one truth—whether it be approached from the viewpoint of the scientist or of the religionist. Religious dogma which opposes truth as revealed by science is pure imagination, the product of man's emotions rather even than of his intellect—and certainly not truth as divinely revealed.



Bahá'u'lláh says the universe hath neither beginning nor ending. He has set aside the elaborate theories and exhaustive opinions of scientists and material philosophers by the simple statement "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the creation of the universe dates back six thousand years; the scientists bring forth indisputable facts and say "No! these evidences indicate ten, twenty, fifty thousand years ago," etc., etc. There are endless discussions pro and con. Bahá'u'lláh sets aside these discussions by one word and statement. He says "The divine sovereignty hath no beginning and no ending." By this announcement and its demonstration he has established a standard of agreement among those who reflect upon this question of divine sovereignty; brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many universal cycles preceeding this one in which we are living. They were consummated, completed and their traces obliterated. The divine and creative purpose in them was the evolution of spiritual man, just as it is in this cycle. The circle of existence is the same circle; it returns. The tree of life has ever borne the same heavenly fruit.—Abdu'l-Bahá.

NEW ATTITUDES ON COLOR

LESLIE R. HAWTHORN

ABDU'L-BAHÁ in His writings and when in this country had much to say concerning the oneness of the world of humanity, and the relationships of peoples of different color to one another. On various occasions he referred to the color problem in the United States, where, unfortunately, it presents itself from time to time in acute forms. To one who is at all acquainted with this great problem and with 'Abdu'l-Bahá's remedy, it is refreshing to read in "Pacificism in the Modern World,"* edited by Devere Allen, a chapter by the editor, entitled "The New White Man." In it he depicts the beginnings of a New Age in which he already sees changes of attitude towards the darker skinned citizens of the world on the part of some of the more progressive white men.

To truly appreciate his point of view one needs to read the chapter itself, for it exposes to view some of the real reasons for the attitudes of the white race towards the peoples of darker color, and likewise shows the readjustments that sooner or later are bound to come. Briefly, the new white man is the person who has acquired the fundamental idea of the brotherhood of man and practices that ideal.

"The new Negro, the new Chinese, the new oppressed and submerged colored peoples everywhere, are reaching out for higher and

higher achievements and more abundant opportunities for self-realization. The world around, almost, *new* is the word which describes the stirring of thought among those sections of mankind which have hitherto been looked down on by believers in Anglo-Saxon superiority."

Such statements naturally raise the question as to whether there is any possibility of a new white man. Allen evidently thinks there is.

"The new white man will soon become articulate. . . .

"The new white man will have to burst the bonds of *ignorance*." Allen, after enlarging this statement by saying that the new white man will become aware of the accomplishments in many lines of not only the Negro, but peoples of other pigmentation, too, adds: "He will know so many Negroes personally, if he has the good fortune to deserve their friendship, that the experience of association alone will render him immune from the foolish phrases of traditionalism."

"The new white man will burst the bonds of *superstition*." Allen explains that if the colored people are superstitious the white are also. Their superstitions pertain to the darker skinned folk, and are usually very unrelated to scientific fact. Allen hastens to say, however: "Yet it is questionable how far we shall get ahead by appeals to science and by too learned discussions. This is one field of human contact where unspoiled fraterniza-

*Published by Doubleday, Doran & Co., Inc., Garden City, New York.

tion of children belonging to different races is a guide fully as reliable as laboratory studies or dissertations in anthropology."

"The new white man will burst the bonds of *economic dependency*. . . . In the ranks of organized white labor, which for the most part refuses to admit the colored worker, will some day yet be heard the voice of the new white man, crying out the sound principle of all-inclusive labor solidarity."

Elsewhere Allen says regarding the solution of the race problem, "Is there, indeed, any way at all short of *complete* justice, *complete* equality, *complete* freedom for friendship?"

"Almost uniformly the great saints and prophets have pointed toward a unity of the races transcending any immediate hope we may dare entertain for our present caste-ridden society."

To the new white man, however, he gives the vision, when he says: "Looking down the far aisles of coming centuries he can hardly fail to see increasing interracial oneness."

Such thoughts are stimulating, and when we turn to the words of 'Abdu'l-Bahá we find "One of the important questions which affect the unity and solidarity of humankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant mutual consideration. The points of contact are many; for in the material or physical plane of being both are constituted alike and exist under the same law of growth and bodily development. Furthermore,

both live and move in the plane of the senses and are endowed with human intelligence. There are many other mutual qualifications. In this country, the United States of America, patriotism is common to both races; all have equal rights of citizenship, speak one language, receive the blessings of the same civilization and follow the precepts of the same religion. In fact, numerous points of partnership and agreement exist between the two races; whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals? In physical bodies, in the law of growth, sense endowment, intelligence, patriotism, language, citizenship, civilization and religion you are one and the same. A single point of distinction exists—that of racial color. God is not pleased with, neither should any reasonable or intelligent man be willing to recognize inequality in the races because of this distinction."

In discussing the present attitude of the white man and his dominance of the race situation Allen makes the following interesting statement concerning the white American: "Despite the legend of the Civil War, he has allowed himself to be sold by his desire for dominance into a spiritual slavery. . . . It is because thus far we whites have not had *our* spiritual renaissance that we pay any heed to oracles who but bolster up our prejudices. . . ."

'Abdu'l-Bahá tells us, "There is need of a superior power to overcome human prejudices; a power which nothing in the world of mankind can withstand and which will

overshadow the effect of all other forces at work in human conditions. That irresistible power is the love of God."

The new white man will have the *love of God*. So undoubtedly will the new man of the future, whatever his color. Although, perhaps, in this country it will be the white man who will have to change his attitudes more than any others; it is also true that the New Age will see a greater feeling of unity on the part of those whose color is different from our own. History shows that subjugated races when opportunity is given them usually exhibit an attitude of superiority, presumably in retaliation for the wrongs they suffered. Such an attitude, without the love of God, is rather natural. To avoid repetition of such events it would seem as though those now exhibiting the attitude of race superiority should be the first to take advantage of the new standards for this Age and hasten the development of the new white man.

Allen makes this startling statement: ". . . For the avoidance of interracial conflict on a titanic scale in the remaining years of the Twentieth Century the white man, because of his long dominance, is chiefly responsible.

"Only the coming of the new

white man can prevent catastrophe. Nothing affects the situation very much unless the new Negro, the new peoples of the new East, the new white man, can begin now to live a new life more adventurous by far than war and exploitation."

To those who have read the words of Bahá'u'lláh and 'Abdul-Bahá and have caught the spirit of the Age which is upon us, and who, with Their help, are conscious of the tremendous forces now at work throughout the world, and who can see the far-reaching changes going on in all phases of human life, it is stimulating as well as enlightening to come across such a book as "Pacifism in the Modern World," and to read therein such a chapter as "The New White Man." Such statements as are quoted above, and coming from such an authority, should awaken us more fully to the problems around us and before us, and cause us to devote all our efforts towards the fulfillment of those ideals which are fundamental in the Bahá'í cause, and which were proclaimed many, many years ago by Baha'u'lláh. The most important of all the principles is The Oneness of Mankind, for until this oneness is understood and accepted peace is impossible of accomplishment.

"Originally mankind was one family, united and compact; later on the members of this happy family were divided and subdivided through ignorance and prejudices. Now the time has come again for their final unification."—'Abdu'l-Bahá.

THE NEW WORLD SPIRIT

"What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. . . . This is the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century."—'Abdu'l-Bahá.



THE PEACE MOVEMENT no longer depends on a few so-called intellectuals. It has arrived at a point where it not only challenges some of the brainiest statesmen in the world, but where great parties dare to endorse it.

Twenty-five or thirty years ago, people regarded it as based on pure idealism, as righteous in theory, but hopeless in practice.

Now they realize that it was shaped by the necessities of modern civilization, that the twentieth century world could not afford to ignore it, and that instead of being a romantic dream, it was rooted in the fundamental needs of hard-headed progress.

Nations are beginning to understand that they cannot live by the law of the jungle, that world-wide trade and intercourse calls for world-wide order and that they must recognize the common interests if they would enjoy the common benefits of civilized life.

In this respect, humanity is merely applying on a grand scale those ideas which it has found

necessary to apply on a small scale since the dawn of consciousness.

Time was when each family lived unto itself and looked to its own strength for protection, and time was when each tribe claimed the right to make war at its pleasure.

Unrestrained sovereignty, as we call it, has bowed to the laws of relativity and compromise.

In the beginning it was exercised by the individual; later by the family; still later by the clan, and then by the nation.

Each step upward has led to its subordination.

Right now there are only fifty-five governments who pretend to enjoy it, and the vast majority of those have yielded to the extent of joining the League of Nations, entering the World Court or subscribing to the Kellogg pact.

Humanity has not been following a poet's fancy in this expansion of ideas, but has found virtue in what was profitable, in what paid, in what was indispensable to the growth of intelligence. — *M. E. Tracey in the Washington News.*



Ghazi Kemal Pasha, President of Turkey (See opposite page)

GHAZI KEMAL PASHA

MARTHA L. ROOT

TURKEY, the new Republic, under the powerful courage of the Ghazi Kemal Pasha, has contributed a mighty forward impulse to world understanding, to the union of East and West. Turkey, situated in both the Orient and the Occident, the onetime head of the Muslim world, is today watched by the eyes of millions of Muslims throughout the different continents. And Turkey has astonished even Europe and the rest of the western world by her most frank democratic attitude. She has gone a generous half-way to stretch out her hand of good will to western Christian countries. Let not Christian Europe, in its self-esteem walk by on the other side of the road,—it, too, has broken faith, and committed atrocities.

One knows that before there can be a New World Order, the crumbling old dogmas and fanaticisms, the prejudices and jealousies must be torn down, and efficient tools provided for building a new unity of humanity. This the great Ghazi Kemal Pasha has done. He has the reputation of plunging into all the hardest tasks that no one else would attempt and carrying them through to remarkable success. He is doing his part to make the world safe for peace; differently to be sure from Mr. Kellogg and his pact, but nevertheless very important.

Kemal Pasha has substituted the Latin character for the Arabic, so that now western literature will be easier for the millions of eastern-

ers to learn, and in turn western nations can more quickly grasp the Turkish language and through it understand the religion, the philosophy, the culture of the Oriental. This must come about if the East and the West really are to understand each other. Man as man can never hold up his head in honor until the East and the West are real friends for until then he is the universe's greatest failure.

The Ghazi has also separated the religion and the state in Turkey, which was a much harder task than it was for Europe to throw off a similar yoke a few centuries earlier. Now in the Orient, liberty of thinking and freedom in choosing one's belief will be realized more and more for Turkey's present tolerant far-seeing outlook undoubtedly will be studied and adopted by many other Asiatic countries.

MUHAMMAD NEVER taught the wearing of the veil. Muhammad's own daughter, called "the Lady of Paradise" spoke to large audiences of Arabs with her face uncovered. It is said that Zeyneb, the great and very beautiful woman professor in the University of Baghdad wore no veil when she taught. It is the Ghazi Kemal Pasha in this twentieth century who has had the superhuman courage to take the veil off Turkish Islam and to do away with polygamy in Turkey. In this new republic of Turkey the marriage law is the same as it is in

Switzerland and in the United States.

IF ANY ONE visits Turkey and sees how these Young Turks have suffered, been persecuted and exiled, how they have fought to hold the "homelands" of their once vast empire, and how necessary it is now to guard their spirit of nationalism in these first foundation years, one is not surprised that nationalism is cherished almost as their religion in this new Turkey.

If Turkey can be left to develop her rich resources, expand to the full her modern education, and if the world will give to Turkey courteous consideration and unquestioning trust, Turkey may stand a glorious

Republic, a model to the East and a glory to the West.

Now her great President (and he is the same man who as Commander of the Army blocked absolutely the Dardanelles to a warring world) *has opened wide the mental dardanelles so that the East and the West may come and go, so that there may be Arabic-Latinized script, so there may be co-education, great freedom and progress for women in this eastern-westernized republic, and so there may be genuine free thinking and freedom for all religions.*

So before leaving this table of thought, O reader, I lift my glass and pledge a toast to

Kemal Pasha, President of the Republic of Turkey.

"From every standpoint the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress. . . .

"While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. The ocean of divine mercy is surging, the vernal showers are descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind."—'Abdu'l-Bahá.

THE UNIVERSAL RELIGION

HOOPER HARRIS

"In this century of illumination hearts are inclined toward amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the Universal Consciousness today which clearly indicates the dawn of a great unity."—Abdu'l-Bahá.

RELIGION which leads the way to God through Prophets can alone furnish the authority necessary to provide the laws and institutions in accordance with which the social, intellectual and spiritual evolution of mankind must proceed. For religion must be not only for that rare company of highly developed people whose souls aspire to God, must be not merely a more or less successful effort by individuals to find and know God, but it must be able to change laws and customs which stand in the way of progress and enlightenment, remove superstitions, furnish a conclusive proof and argument, and provide us with a sufficient sanction for government, so that the foundations of society may be made firm, and the world saved from sinking into gross materialism and perhaps from that back into barbarism, for history teaches us that barbarism may easily exist under all the outer forms of culture and civilization.

Just as life can only be known through its manifestations, so God Who is the Author and Creator of life, can only be known through His Manifestation, Who is "the *life*, the *truth* and the *way*." The question whence we are, what we are, and what is our final goal and end, neither science nor philosophy has been able to answer. Such an answer as the soul will accept and

profit by, can be furnished by religion alone. But any answer which religion gives, to be satisfactory to the educated and intelligent, must be supported and attested by facts, confirmed by reason and justified by experience. Otherwise there is nothing to show that religion is anything more than mere aspiration of the soul toward the Unknowable.

True religion, according to the Bahá'í teaching, is something more than soul aspiration, and rests upon something far more substantial than psychic phenomena or miracles, which in themselves are not sufficient to constitute any proper or satisfactory basis for real faith. True religion does not deny any of these things, but it does not depend upon them. It stands firmly on *divine revelation*, and affirms that the only real proof of God and soul and eternal life is a provable and demonstrable revelation of the spirit of God to men, and that such a divine revelation must come to man through Man used as the Mouthpiece of God.

While the Invisible Essence of God is unknowable and above "ascent or descent, height or depth, sign, description or definition," so that we cannot say what He is or what He is not, yet the Revelation of God is knowable and provable. The Prophets of God are therefore His real and substantial proof, for

in Them His spirit becomes manifest.

The Spirit of God has been at work in humanity, which is its true temple, from the very beginning; and its Manifestations to men in the various cycles and epochs with signs and proofs which cannot be denied is to be clearly traced in the history of the human race. Through the different cycles this mighty and wonderful spirit in man has not been working aimlessly, but on the contrary, for the progressive development of man to an end and goal worthy of his creation. Carlyle has well said, "Man is a wonderful creature, mysteriously endowed, with such a life within him and such a world about him as defies successful analysis."

Individuals may be insignificant, with only their few short years to live. But when we consider man as a race; view him in the light of the one great spirit in him which is continually driving him forward along the road of civilization and progress, and see his great accomplishments—how he has changed the face of the earth, subdued and conquered nature and harnessed the very elements to his use,—it is easy to understand that there must have been a great purpose in his creation. As the poet has so beautifully expressed it: "Towards one divine event, the whole creation moves." We cannot more fitly describe that event than in the language of the Hebrew prophets as the *Day of God*, "when the knowledge of God would cover the earth as the waters cover the sea; when the great Deliverer would arise with healing on His wings; when God's holy ones would reign on earth; when the Most Great Peace would become

manifest; and when there would be one Lord and His Name One."

THE ONE GREAT spirit, the Spirit of Truth, has at different times in the social and spiritual development and progress of the human race, manifested itself with signs and with power and authority. It is the will of God in humanity continually striving to uplift man to a higher level of divine knowledge, of morality and of spirituality. Its Manifestations men have known as Zoroaster, Abraham, Moses, Buddha, Christ, Muhammad.

Men cannot know the Essence of God, but those in whom His Primal Will becomes manifest, are known as the Prophets of God; and the great error of humanity has been the worship of Their personalities, instead of the Light which shines from Them, and is apparent in Them.

We should always try to see the Light and not merely the Lamp in which it is shining; for while the Light is always one, the Lamps may be, and have been, of different forms and colors. It is the Spirit which manifests through Them, and the instructions received from Them—the *life and teachings*—which are important; and Their human personalities, instead of being a help, may become a veil and a hindrance unless through the spiritual eye we continually look at Their Reality which is God.

Since the advancement of the human race is a progressive development, no Prophet has ever claimed His revelation to be final, but each has prophesied of another to come after Him. Each one has His year or cycle, with its spring, summer,

autumn, and winter. And in the gloomy clouds of the winter time of His revelation when "darkness covers the earth and gross darkness the people," the Light for the New Cycle appears and the New Dispensation is born.

Hence in the Bagavad Gita, it is written, "Whenever religion goes down and irreligion prevails, I am born among men to reestablish it again." And so in the Gospels, it is prophesied that the Son of Man would come in the clouds and at a time when the people would have the forms of Godliness but would lack the power of the spirit. Buddha said that after Him another would come who would have thousands of followers where He had had hundreds. And in the Ambatha Sutta, the ancient Brahmin scriptures are referred to and summed up as prophesying the coming of "the Great Man who is to conquer the sea-girt earth without a rod and without a sword and sit enthroned."

In each cycle the True One appears to bring men back to the one true God, He Who is the creator and sustainer of all life; and to free the human mind from soul-chilling superstitions and from customs inherited from ancestors which prevent enlightenment and progress.

However much we may boast of our enlightenment, in one way or another all of us allow the past to put chains and fetters on us. We need first of all to realize that we must be men, and to be men means that we must not be afraid to stand alone, face to face with the Truth, and to use the great faculties of reason and judgment wherewith God has endowed us in reaching our conclusions. To be free means

to stand masters of ourselves, within ourselves, cutting away from the tales of the past, working out our own problems, and freeing ourselves from customs and traditions which had their own reason for being, but which in this age stand in the way of progress.

A great lecturer has said the two great principles necessary to success are discipline and sacrifice. By discipline is meant self-discipline, for one who cannot govern himself is not fit for freedom. And by sacrifice is meant that the individual must be willing—for the good of his community, of his country, of the world—to surrender the petty interests of self and customs and prejudices which prevent unity and cooperation.

Discipline and sacrifice certainly may be found in the Bahá'í religion. Here we see a record of heroic devotion, of restraint of self, of obedience and of self-sacrifice. Countless Bahá'ís have not only had to face the opposition of family and social ostracism, but they have been compelled to surrender in the way of God all that men hold dear, even life itself; and this they have done cheerfully, uncomplainingly and without resistance, suffering martyrdom by thousands.

ALL OF THE divine books teach the same Truth, and it is beautiful to note the similitude between the Rig Veda, perhaps the most ancient book in the world, and the Gospels, as to the creation. In the Rig-Veda, we read, "In the beginning there arose the source of Golden Light. He was the only born Lord of all that is. He established the earth and this sky." In the Gos-

pels we read, "In the beginning was the Word and the Word was with God, and the Word was God . . . all things were made by Him and without Him was not anything made that was made." Thus from both the Rig-Veda and the Gospels we see that the creation is through this Word or Creative Will, Who is the source of Golden Light and the only born Lord of all that is.

But creation through Him is a spiritual creation or renewal of the Truth of God in the world of humanity, the coming of a manifestation of that Light which "lighteth every man that cometh into the world."

The distinct claim of the Bahá'í revelation is that this is the Day of a New Creation, and that the Primal Will has again manifested Itself in the world in Bahá'u'lláh for the reestablishment of faith and the rebuilding of the fallen temple of God. And as the first dawning of the Truth was in that Paradisian country beyond the Himalayas—the home of the ancient Aryan race—so today He Who is called the First and the Last, the Beginning and the End, has reappeared to man as the dawning of a New Day, in Iran or Persia, His original birthplace.

The Bahá'ís claim that as in times past God spoke His creative Word in Buddha, in Moses, in Muhammad, and in Jesus Christ,—so today He is speaking It for the new dispensation in Bahá'u'lláh. The proof of this tremendous statement is found in the very record of the Bahá'í Cause, with its narrative of heroism, devotion, self-sacrifice and martyrdom. To this must be added the inspiration and divine powers

shown through the three great personalities—the Báb, Bahá'u'lláh and 'Abdu'l-Bahá—Who constitute the Bahá'í trinity of the Herald, the Revelator, and the Interpreter and Spreader of the cause, the Center of the Covenant, an actual and not a metaphysical trinity, and one which does not interfere with the onenes and singleness of God the Creator, being a trinity of Manifestations of one and the self-same Spirit.

'Abdu'l-Bahá was released from His long imprisonment, by the Young Turks Party in 1908, and thereafter He journeyed to Europe and the United States where for several months His proclamation of the Bahá'í Teachings was heard by thousands for He spoke in churches and synagogues and before Peace and Scientific Societies, as well as many other organizations. He proved to all those who were truth seekers how the Bahá'í Teachings meet the needs and requirements of the age and is becoming more and more essential to humanity as world problems constantly increase.

'Abdu'l-Bahá passed to the Supreme Kingdom November 28, 1921 at Haifa, Palestine. In His last Testament He appointed His eldest grandson, Shoghi Effendi, as Guardian of the Bahá'í Cause, which means that the Teachings revealed by Bahá'u'lláh and 'Abdu'l-Bahá will be protected, that is, never become subject to human interpretation; and will insure the proper coordinating of the activities of the Cause and a true spiritual administration of its affairs.

IN CONCLUSION the fundamental teachings and the great principles

of the Bahá'í Faith may be summed up as follows:

That God, the One, the Impregnable, is in His Essence above ascent or descent, height or depth, sign, description or definition. He reveals Himself through a succession of Prophets Who are the Manifestations of His Names and attributes, of His commandments and Will in the world of creation. The inner truth and reality of the teachings of all of these Prophets is one, but the method of teaching and the outer commandments change in accordance with the requirements of the people of the age in which They appear. Just as we, individually, have our infancy, our youth and our maturity, so humanity has its infancy and youth and maturity.

Today the world is prepared for and needs a universal Manifestation of Truth suitable to the requirements of the intelligence of the age, and accordingly such a Manifestation has come. The purpose of His coming is to spiritually unite mankind and to show the oneness of all things in God,—not only the Oneness of God as a Name, but the oneness of man with God, and the oneness of man with man in true and

real brotherhood, and consequently the annulment of differences of race and religion; the oneness of true religion and science; of religion and social evolution, development and progress; the oneness in fact of all truth which cannot contradict itself and must proceed from one Source. Generally, to paraphrase the language of Bahá'u'lláh, the objects which are to be attained are: that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; that fruitless strife and ruinous wars should pass away, and the Most Great Peace should come; that kings and rulers should spend their treasures on that which will conduce to the happiness of their subjects instead of on means for the destruction of the human race; that all men should become as one kindred and one family; and that a man should not glory in this, that he loves his country, but should rather glory in this, that he loves the whole world.

"THERE ARE some who believe that the divine bounties are subject to cessation. For example they think that the revelation of God, the effulgence of God and the bounties of God have ended. This is self-evidently a mistaken idea, for none of these is subject to termination. The reality of divinity is like unto the sun and revelation is like unto the rays thereof. If we should assert that the bounties of God are not everlasting we are forced to believe that divinity can come to an end whereas the reality of divinity enfolds all virtues and by reason of these bounties is perfect. . . . Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of divinity with all its perfections and attributes should become resplendent in the human world."—'Abdu'l-Bahá.

A BAHÁ'Í TRAVELER IN PALESTINE

WALTER B. GUY, M. D.

JERUSALEM is the Mecca of many hearts and minds, the city of holy memories and legends, the city of the Passion, the city of the Crusader's hopes and ideals, the centre of Muslim victories and the shrine of Omar.

At dawn I was awakened by the cry of the muzzien from the lofty minaret nearby, calling the people to prayer, that Allah was Allah, the only One; arise and pray. Soon the clashing, jarring tones of the numerous bells of the Church of the Holy Sepulchre proclaimed that it was Sunday morning, and from the many church towers, other bells added to the din.

A walk through the busy, noisy bazaars took me to the Jaffa Gate and the citadel, where I found the military band adding its music to the din of the many bells.

I followed behind the soldiers into the cool, restful spaces of Christ Church and listened to the military band playing the hymns and the responses of the service of the Church of England. But in spite of holy chant and sound of bell, I felt a sense of strife in this holy city.

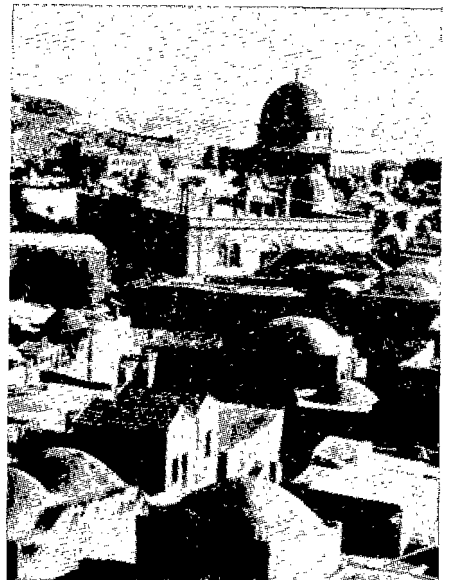
What shall be said of Jerusalem on earth, the city of numberless sects, religions and creeds—people from all Eastern lands, in many garbs and costumes? Can peace come unto her borders, and love and amity reign in her homes?

The question of peace and brotherly love for today, to me seemed hopeless, yet if we despair, we no longer trust in the Divine Plan, no

longer have faith in the Divine Power and Love, which is mightier than man.

In years to come peace, love, and the beauty of holiness shall radiate from the hill of Zion; its problems, when solved, will point the way to the rest of a weary, war-torn world, for the solution of the woes of Jerusalem is the remedy for all mankind.

The Mount of Olives stands radiant on the side of the hill. Towards the east is the valley of the Dead Sea, beyond, the Mountains of Moab. The Mountains around the city are barren and dry, yet we know that some day peace and righteousness will reign in place of prejudice, poverty and pride, and people will come to worship God in this place with joy and the fragrance of holiness.



Jerusalem—Old City

Jerusalem, once seen, can never be forgotten: its narrow, winding streets, its many mosques and churches, its odorous, busy bazaars, its donkeys and camels, its clanging bells, its ecclesiastical priests, its guides and its beggars, its armed police and numerous sentries, its castellated walls, its citadel, its rock of Omar and Pool of Siloam, are impressed on every mind.

Its wondrous legends of the story of the lowly Nazarene, its Tower of David, the many gates, its subterranean places.—all bring memories of long ago.

Let us leave the future of this wondrous city in the hands of the Divine Architect, whose Word never becomes void, whose plans never fail, knowing that as in the past, the shame and agonies this city has repeatedly witnessed, will yet bring to full fruition a wondrous centre of peace and love, for Zion shall yet reign triumphant over her present darkness and despair.

CANA.—The sun was sinking toward the west as we rode into Cana of Galilee. It was the little village, never to be forgotten, whose inhabitants saw the first miracle of Jesus. It is the common type of village: the well of necessary life-giving water, the straight-limbed women carrying on their heads those clay immemorial water pots, whose shape probably remains the same as were in use two thousand years ago, the white stone houses with flat roofs, its walled streets with its gardens hidden away from view of the passing traveler.

Yet an aroma of sacred import lingers there. On that spot the lowly Nazarene had walked and talked; those memories of His life remain to hallow those stones and village streets so dusty and white in the blazing sun.

It matters little today as to the actuality of the miracle or legend. The juice of the grape, the wine that exhilarates and cheers, that makes glad the heart of man, is always for the East a symbol of the Divine influx we call today the Holy Spirit. It may have been wine which Jesus of long ago gave to the thirsty wedding guests, but to me it must have been those life-giving Words, those soul-stirring thoughts that dropped from His lips in strands of pearls, and the Divine love that radiated from His dynamic personality.

The wine of those days is spilt, the bottle burst into many fragments; in the Holy Land alone there exists on every hand a medley of Christian sects and creeds; but still the wine of the Love of God ever issues from the eternal fountain, and is always ready to bubble up in loving hearts and kindly deeds.

Somehow, somewhere, in many lands we shall find again, if we seek, the six water pots of clay that, whole, intact, and strong, still hold the wine of the Love of God, so that thirsty souls may seek and find, and having once tasted the life-giving potion, shall thirst no more; but have life and joy eternal bubbling up in their hearts to soothe and heal the souls of this sorrowful world.

BUILDING THE TEMPLE AT THE 1930 CONVENTION

"In this Cause consultation is of vital importance; but spiritual conference and not the mere voicing of personal views is intended. . . . Therefore true consultation is spiritual conference in the attitude and atmosphere of love. . . . Love and fellowship are the foundation."
—'Abdu'l-Bahá.



NE enters by a straight path and a narrow door into the embryonic structure of the Bahá'í Temple at Wilmette. The grey concrete base rising from the lake-side site on Sheridan Drive has been the subject of inquiry from many passersby. Could those hurrying multitudes have entered the simple doorway and stepped into the Foundation Hall, in which for three years the Bahá'í Conventions have been held, the casual voice of curiosity would have taken on a deeper note in the hearts of the spiritually susceptible. For hidden within the enigmatic exterior there lies a vast circular room designed with such moving beauty that the newcomer can but stand, devoid of words, stirred by the response of his own heart to having found its abiding place.

At ten o'clock of the morning of April 25 the sun poured in golden splashes of light through the square panes of the skylight to irradiate the scene of the 1930 Convention. One who has lain in summer in the tall grasses of some hill and gazed into "the blue bowl of the sky" has been aware of the spaciousness in which God has set His creation. Something of that feeling has been captured in the structure of this room, with its high, domed ceiling accentuated in its appearance of height by panels converging toward the central sky-

light. The sidewalls, paneled, too, are hung with glowing oriental rugs from the sacred shrines of Bahá'í history. The room had been transformed into a garden of spring flowers. Masses of tulips, daffodils, and spirea bloomed against a background of graceful palms. Light, color, form, fragrance, contributed to the spell of this convention setting. Delegates and friends sat in semi-circular rows, their bowed heads caught in a wide, inclusive nimbus by the rays of descending light. This twenty-second annual convention of the Bahá'ís of the United States and Canada was felt by those present to mark the outpouring of a new and special bounty upon the friends of God. The searching sacrifice of years had found its fruition in the sum needed to resume the building of the Temple. The inspiring conception of the Mashriqu'l-Adhkár — Dawning-place of the Mention of God—was no longer merely to exist in the lines of graceful drawings, nor in the intricate beauty of plaster models nor in the endless detail of architectural design. This was the point long heralded of its emergence in the world of actuality; and in the inmost hearts of those who sat in the hush of introductory prayer was to be found the sense of preparation for *building*, building the Temple of the Lord therein,

that the world might see the Plan of the Master Builder, Bahá'u'lláh, arising from its foundations with dignity and power.

From the hilltop the firmament is wide. The convention opened with the reading of a cabled greeting from Shoghi Effendi, the Guardian of the Cause. Telegrams were read from absent friends whom distance had prevented from being present, including messages from London, Australia, South Africa, Geneva, Switzerland. The benign presence of 'Abdu'l-Bahá was felt as the chairman read the prayer for "whenever ye enter the council-chamber"—

"O God, my God! We are servants of thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious day. We have gathered in this spiritual assembly, united in our views and thoughts, and with our purposes harmonized to exalt Thy Word amidst mankind. . . . Make us signs of Thy Divine Guidance . . . standards of Thy exalted Faith amongst men . . . resplendent stars shining upon all regions . . . Make our souls dependent upon the verses of Thy Divine Unity, our hearts cheered by the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thy effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world . . ."

IT IS ALWAYS of engrossing interest to listen throughout the business sessions of the Bahá'í

Convention and to convince oneself that through the growing Bahá'í activities, limited as they have been by the necessity for rigid economy, "a new spirit, a new light and a new motion" is becoming apparent in the world. Especially was this felt in the report of the Inter-racial Committee with the inspiring message of its accomplishment of glorious meetings for the bringing together of the white and colored races. It was borne in upon the attentive listeners that here is a channel through which the unseen forces flow with incredible swiftness—here waits the opportunity for the demonstration of the divine Word, that the eyes of the world may perceive and be convinced.

The business of the convention is not by any means confined to those intense, seven-hour sessions where one sits unconscious of self and the passing of time. The yearly *event* consists in the opportunity for representatives from the various Bahá'í centers throughout the country to meet and flow together in the exhilaration of expansive and universal love. What occurs during this unique experience is an augury and a promise of the attainment of that supreme unity which is in a special and mysterious way *the Cause of God*.

SATURDAY NIGHT, at the Feast of Ridván, three hundred people were fed beneath the dome of heaven. On their faces were happiness and exultation, they associated together "in joy and fragrance" and the perfumed ties of friendship were strengthened. A transformation had occurred. The band that

had yielded itself to the sanctified atmosphere of the Temple on the opening morning, had been hushed, reverent, but waiting as if for a release. The passing of the hours had brought with extraordinary power and sweetness the renewed sense of the corporate body of the Cause, animated by the beating of one Heart, pumping the stream of abundant life through the arteries of the Administration to the remotest cells. "Fellowship, fellowship! Love, love! Unity, unity!—so that the power of the Bahá'í Cause may appear and become manifest in the world of existence."

So we came to the last day of the Convention. That Sunday afternoon, business having gone its systematic way, we met to partake of the piece de resistance of the spiritual feast—the session for the discussion of the Temple.

The greater part of the afternoon was devoted to listening to the plans rendered by expert structural engineers and architects, and also to a narrative by the inspired originator of the Temple design, Mr. Bourgeois. This was a story that led back into the past and which in the future will forever be part of the lore of the New Kingdom. It is no wonder that we all dreamed dreams backed by certainty and envisioned the glorious

structure which is to arise and proclaim to the world the Bahá'í challenge to the oneness of religion and the brotherhood of mankind.

It was the last evening and the next morning we were to separate in order to carry to our respective corners of the American continent the divine Fire that had set ablaze the hearts and minds. Once more we sat in the now familiar environment of the Foundation Hall, inhaled the fragrance of the flowers, looked into the shining faces of countless lovers. Raised on a platform in the center of the hall was displayed the exquisite silk rug, enormous in its proportions, a flower-garden in its design which had been the gift of the Guardian to the Temple which is to be. Exquisite and precious and sacred with the most holy associations, it was the jewel that night for which we were but the setting. People of many nationalities were present. Representatives of the various races were chosen—Negro, Indian, Jew, Scandinavian, German, Hawaiian, Persian, Arab, French, and others—they stood beside the rug and laid reverent fingers upon it. We listened to music, to our heightened hearts almost unbearably beautiful; the Word of Bahá'u'lláh was read. We sat in prayer, and then—this great Convention came to an end in reverent silence more eloquent than any words.

Man possesses two kinds of susceptibilities: the natural emotions which are like dust upon the mirror, and spiritual susceptibilities which are merciful and heavenly characteristics."—'Abdu'l-Bahá.

THE GLORIOUS YOUTH

AN ALLEGORY OF THE BAB

LORROL JACKSON

FAR to the north of the City of Light, amidst the Mountains of Intolerance, lay the Valley of Indifference. This valley was hemmed in on every side by high mountains so that the light of the sun reached it for only a few short hours each day.

To the north stretched the Mountains of Hatred and Envy, whose cruel ice-covered peaks bore no vegetation. To the south gleamed the Mountains of False Pride and Superstition; often alluring to the eye but full of treacherous cliffs, deep chasms and dangerous pitfalls for the unwary. To the west the almost impassable crags of Racial Superiority and Race Hatred loomed in forbidding grandeur. But in the East lay the beautiful Mountains of Hope.

A small stream meandered lazily through the valley; it was called the Brook of Knowledge; its source was in the Mountain of Religion far to the eastward of the Mountains of Hope and it lost itself in the marshes of Dogma and Creed at the foot of the western mountains. On rare occasions the shining pinnacles of the Mountain of Religion had been viewed from afar by some daring soul who had scaled a peak in the Mountains of Hope to obtain a broader vision: marvelous were the descriptions given by those who had glimpsed it, but few of the people of the Valley paid heed to the Adventurer and many scoffed at him as a dreamer of dreams.

Altho the Brook of Knowledge was small, as streams go, yet it

sufficed for the simple needs of the inhabitants of the valley. It provided water for the meager gardens, kept alive the cattle and supplied the simple household needs. But few gave thought from whence it came or for what purpose it had been sent into the Valley.

In the evening, when the days work was done, the villagers gathered in the market place or around the hearth stones content to review the gossip of the day. Then it was that the elders taught the children the lore of the valley; tradition handed down to them by some forgotten race. Tradition told them that only in the valley was there safety—that the lofty mountains were the only barriers which saved them from complete destruction. Beyond these protecting peaks lived races of people waiting and eager to destroy them: there, also, were wild beasts horrible beyond description.

No youth was allowed to question the wisdom of what he was told, or to seek to know aught but what was handed down to him by tradition—for tradition was law, and for those who broke the law there was punishment; the leaders of the Village saw to that. The bones of those who had dared to defy tradition lay bleaching on the cliff near the opening through which the little stream entered the valley. Shunned by the "Good people" of the Village and driven from its shelter by the priests, they had perished ere they could find the way through the Mountains of Hope to the world beyond.

Hence, the weapon of the leaders was fear; for the one overwhelming desire of the people of the Valley was *to live* and all individual welfare must be sacrificed that the Village might continue to be. No individual could survive the dangers of the mountains alone, hence, the law must be obeyed that all might survive.

Vague stories were whispered at eventide, of some who had dared to question the ancient lore: the youth who had seen the gleam of light upon the Brook of Knowledge and had dared to seek its source. Stories were told of those who had gone forth from the valley, seeking wisdom but who had never returned, or returning, had been taken by the priests and publicly stoned before they could more than hint at the mysteries which lay beyond the mountains.

Tradition told of one Glorious Man, who, in bygone ages, had come down to them from beyond the mountains toward the rising sun and had attempted to lead them out of the valley to pleasant pastures and noble cities on the heights beyond; but tradition also told that He had been slain by the priests for teaching the people contrary to their law. Some there were who had followed the path He had laid down and had sought the heights, but they had returned to the valley no more and their names were forgotten by all save a few. So dwelt the People of Heedlessness in the Valley of Indifference.

Then, again, from the mountains toward the Rising Sun came a Noble Youth treading the pathway by the Stream of Knowledge toward the village of the People of Heedlessness. He paused, ere He passed the place, at the foot of the

cliffs, where lay the bones of those daring souls who sought the source of Knowledge, and He seemed to be in prayer. As He came near to the village, all marvelled at His beauty and when He spoke all were spellbound by the power of His words.

He told them that He had come from beyond the mountains, from the City of Light beyond the Mountain of Religion, whence flowed their trickling Stream of Knowledge. He told them of a Mighty King who had sent Him forth as a messenger to guide them out of the narrow valley to fertile fields and broad pastures where fear and want need never again dog their footsteps. He told them of other races of men, their brothers, servants also of the great King, who were waiting with eager welcome for those who were brave enough to rise up and follow Him. He bade them prepare for the time when the Great King himself should leave His dwelling in the City of Light and come forth to destroy the Mountains of Intolerance and establish in all the earth His reign of Love and Peace and Brotherhood. Far into the night the people listened with burning hearts to His words of wisdom and some there were who prepared to follow Him.

A little apart, unnoticed by the people, the priests and leaders of the Village shook their heads and whispered together. They had no thought of injustice, only of safeguarding the people of the Valley; but blinded by prejudice and superstition, they had not caught the vision of the fuller life which the words of the Youth had painted before the eyes of the pure of heart. They saw only one who dared to teach contrary to their traditions

and who must be brought to trial. Tradition was Law and Law must be obeyed.

When morning came the villagers were aghast to see this Noble Visitor led to the market place for trial and they followed in humble silence. Upon His persecutors the Youth turned His back and thus spoke to the people, "Harken, O People, and rejoice! All I have told you is true. I am the Messenger from the City of Light and I am come to lead you out of the Valley of Indifference into the land of Unity and Peace. Leave these mountains and prepare to meet the Great King when He shall come. When I am gone follow the trail which I have made plain and you will come at last to the Land of Unity, wherein dwell the people of every nation and race and tongue ruled by the Great King. There you will find better homes, abundant pastures, and marvelous cities where all men shall be your brothers and live with you in love and fellowship." A cry of joy and thanksgiving rose from the people, but it was quickly turned into a cry of horror. "He speaks blasphemy," cried the leaders, "he deserves death! He has dared to put laws to naught!"—and they led Him away to be slain.

There was then great commotion in the village. None who had caught the vision of the fuller life, pictured in the glowing words of the Glorious Youth, could stand passively by and see Him slain by the leaders in their blindness. Many there were who willingly sacrificed their lives in His defense, but, alas, in vain! Again the Bringer of Light was slain by the People of Heedlessness in the Valley of Indifference; and again the people of

the village cowered in fear—their only passion, still, the desire *to live*.

According to the lore of the Valley the days following the martyrdom of the Glorious Youth were holy days and he who touched a dead body thereon was defiled. Hence, the body of the Youth was placed without the confines of the Village until the time of prayer was past. Then it was that one whose heart burned with the fire of a great love went forth and rescued the blessed remains and secreted them until they could be taken from the valley and placed in a tomb befitting so noble a martyr.

As the days went by, a few left the village to find the trail of which the Youth had spoken, but they returned no more and the village folk settled again into the old ways amid the shadow of the Mountains of Intolerance.

Years rolled by, then the little stream of knowledge ran dry and a great drouth came upon the valley. The gardens withered and died, the cattle perished in the fields and hunger stalked in the Valley of Indifference. Strange beasts crept down from the mountain caves and lothesome reptiles reared their venomous heads even at the hearth stones of many a cottage. The mountains reverberated with the roar of thunder as the lightening rent the craigs and split the mighty oaks in twain. It seemed as if the very elements were bent upon the destruction of the people of the Valley of Indifference.

The priests, however, were not dismayed,—“only wait, they said, “the stream will again fill its banks,—wait and obey the law!” “To leave the Valley is madness—destruction awaits you beyond the

protection of the mountains. Wait and obey the law."

But the Stream of Knowledge flowed no more and despair gave birth to courage until the people, at last awakened to the danger, harkened no longer to those who would dissuade them but prepared to leave the valley. Then it was that they remembered the fiery words of the Glorious Youth and knew that their only hope of safety lay in following the trail He had blazed for them long years before. The opening to the trail was difficult to find, some thought it was up one valley, some were certain it was up another; so many fell by the wayside ere the true way was reached. But those who had courage and vision came at last to the opening amidst the craigs and, as they proceeded, found the way grow plainer with every step, until they emerged upon the plain and stood transfixed by the beauty which they beheld.

On every side, as far as the eye could see, stretched a beautiful country, flooded with sunshine, dotted with villages and cities and fair gardens. In the distance could be seen the Mountain of Religion whose eternal beauty bespoke the loving care of the Great King, whose first gift to the people of the earth is religion.

Not far away was a village and as they made their way thither, the inhabitants came forth to greet them with words of welcome, and lo, here were many who had been their neighbors in the Valley below.

As they gathered at eventide, around the fire, their talk was all of the Noble Youth who had perished that they might live more fully. "How can we atone for our blindness?" they asked. The one, on whose lips were words of wisdom, spake, "O, people, follow the

example of the Glorious Youth who was a messenger unto you and heed His words. Devote your lives to the service of mankind; live in peace and harmony with all men of whatsoever race or creed or color and purify your hearts that ye may know the great King when He shall come." So the people of the Valley built for themselves a fair city to which they welcomed all who came unto them.

To all they told the story of the Glorious Youth, of His words of wisdom and of His martyrdom. To all they told of His promise regarding the coming of the Great King.

As their hearts filled with love they learned to use wisely the abundant streams of Knowledge which flowed from the Mountain of Religion and broad highways were started through the Mountains of Intolerance. As the understanding of the life and message of the Glorious Youth became more clear, a great longing grew among them to rescue the earthly body and build for it some fitting shrine, wherein it might rest forever amidst a garden of flowers tended by the loving hands of the faithful.

But none, save a few, knew the place where those blessed bones lay hidden, for many were the enemies who yet surrounded them, and these faithful few knew that, in the fullness of time, one would come to whom the Great King would entrust the building of a fitting shrine. To them was it given to keep the hiding place a secret until His coming.

So the people of the valley heeded the words of those who were wise among them, devoting their lives to the service of mankind and preparing their hearts that they might know the Great King when He should come.

SONGS OF THE SPIRIT

THE CAUSE IS REAL

LORNA B. TASKER

It *is* real! It *is*!
 Shout, shout, O cold, gray, heart
 And dull, complaining mind!
 The Cause *is* real!
 There *is* a fire that burns and does not die,
 There *is* a beauty that can never fade,
 There *is* a love—
 Arise, leap, let your dreams burn!
 Let all your life a dream
 Blaze up in splendor to the love of God
 Like flame into the sun!
 Ye shall be winged with fire
 And tipped with crimson,
 And all the dawns and sunsets of the world
 Shall pale *before* your joy.
 It *is* real! It *is*!
 O you, who moan and creep—
 Fly, love, laugh, worship, sing!
 And die as did the Viking king who sailed
 At sunset forth into an unknown sea,
 Riding a ship of flame
 To find his God!

THE LIGHTHOUSE

SOPHRONIA AOKI

I toiled to make my structure tall;
 I wrought in hope, full earnestly,
 And that my watch-tower might not fall,
 My corner-stone was sympathy.
 I laid foundations deep and wide
 Of tolerance, broad-mindedness;
 The rule of reason was my guide,
 No stone was laid in carelessness.
 By day it stood against the sky,
 Severe in symmetry of line,
 But darkness hid it from the eye,
 As nought without a lamp divine.
 I knelt down in the silence there;
 I asked for faith, to know the right,
 And oh! He heard my sincere prayer:
 My watch-tower is a house of light.

MYSTERIES

WILLARD P. HATCH

What mysteries these humans do contain,
 Who stand between the unseen and the seen,
 Thoughts invisible to proclaim by deed—
 Translations that the winged angels read,
 Through clouds of negligence, above the rain,
 Thy Perfect Law of greatest Good, between
 The tests doth shine, Truth's Sun benign,
 That they, who steadfast are in love of Truth,
 May to Thy Will the humbled self resign,
 And trust Thy love in Wisdom's Mighty Sign.

THE PURPOSE

JANET BOLTON

Ten thousand Suns on clouds of glory came,
 Ten thousand Cycles in their orbits spun
 E'er the Eternal in Love's Greatest Name
 Could make earth's warring gods and peoples one.

TRUE VISION

SHAHNAZ WAITE.

The world is full of discord and strife,
 And war-clouds arise in the sky;
 There is greed, and nation gainst nation doth stand,
 While foes in the ambush oft lie;
 But Dawn is breaking—God rules from on high,
 And war shall forever-more cease,
 No matter how dark the hour may seem,
 Look not *at it*—but *through it*—to PEACE.

There are hearts that are weary, broken and torn
 And injustice seems most to hold sway,
 The poor are down-trodden, the weak are oppressed
 While the struggle grows harder each day;
 But a New Era dawneth—with heart-hopes fulfilled
 There's a Light from the heavens above;
 No matter how dark the hour may seem,
 Look not *at it*—but *through it*—to LOVE.

There are souls that are held by strong prison walls,
 Of fear—in a darksome place,
 While prejudice manacles heart and mind,
 Against class, religion and race;
 But Freedom is coming—and souls must awake,
 Else pass neath the chastening Rod;
 No matter how dark the evil may seem,
 Look not *at it*—but *through it*—to GOD.

WHAT IS DEATH?

F. W. S.

There is no death!
 'Tis but an opening of the door;
 A crossing o'er the threshold into wondrous Light;
 An entering into joy and sense unspeakable;
 A welcoming by those we've loved before,
 An instant change to nobler more abundant Life!
 There is no death!

THE DIVINE TRACES IN PERSIA

The following brief account of some of the gatherings attended by Miss Martha Root during her memorable visit in Persia, is compiled from letters of Dr. Lotfullah S. Hakim of Tihrán.

"Bahá'u'lláh has risen from the eastern horizon. Like the glory of the sun He has come into the world. He has reflected the reality of divine religion, dispelled the darkness of imitations, laid the foundation of new teachings and resuscitated the world. . . . Many people and sects in Persia have sought reality through the guidance and teaching of Bahá'u'lláh.

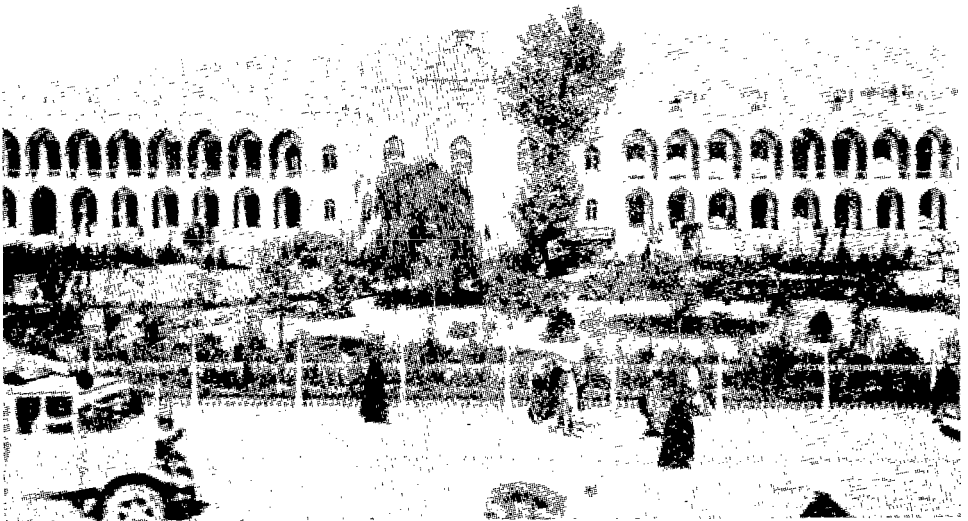
—'Abdu'l-Bahá.

PROCLAIMING the reality of religion in word and deed in Persia today is a far cry from the days preceding the dawn of the new era in that land when the Báb as the Herald, and Bahá'u'lláh as the Law-giver, arose to revivify the souls of mankind. In those dark days in the land which gave Bahá-

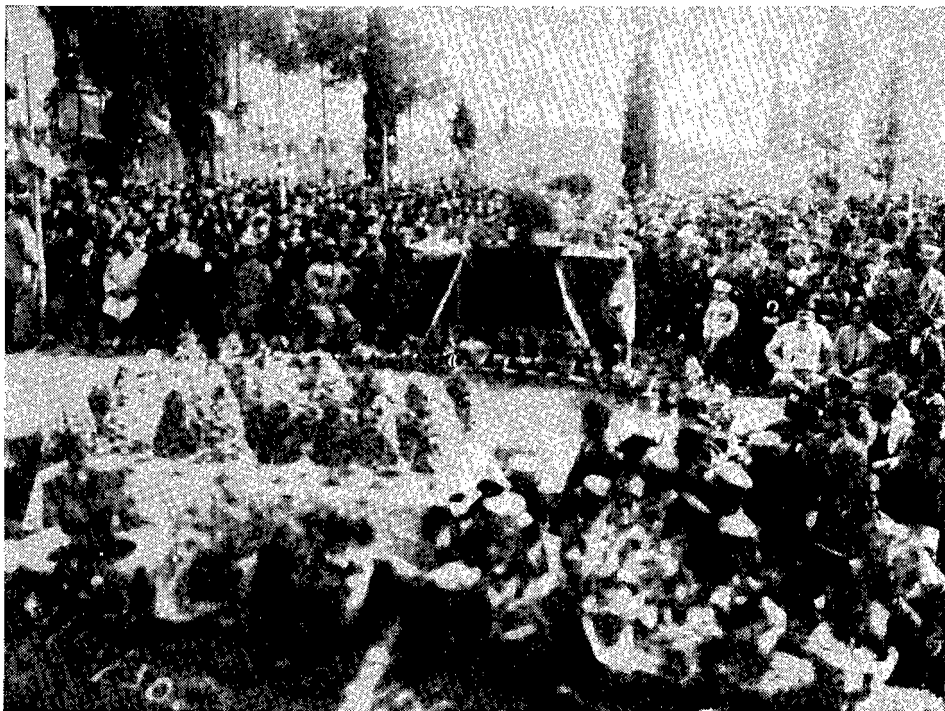
'u'lláh His birth, social as well as religious affairs were in a state of hopeless decadence. Only through the Word of a Prophet of God could the people of that or any other land emerge from the thickets of superstition, erroneous interpretation of their Scriptures, and the very depths of ordeals.

God alone has the Power to do whatsoever He willeth, and the greatest proof of the divine authority of Bahá'u'lláh is the effect of His Word in the hearts and lives of those who accept it.

IN THE FOLLOWING briefs of letters of Dr. Lotfullah, we can see how spiritual susceptibilities have been increased, how spiritual civilization is progressing, and how the oneness of humanity and peace is



Central Square, Tihrán, Persia



This illustration has been enlarged from a small kodak picture taken by Dr. Lotfullah. It shows only a section of the group of twenty-three hundred in attendance at the Bahá'í New Year Feast in Tihrán, Persia, March 21, 1930

being accomplished step by step. The blending of the different races, nationalities and religions has been made possible through the Word of God.

'Abdu'l-Bahá, while in America, said to a group of friends: "Today the Bahá'ís of the East are longing with deep desire to see you face to face. Their highest hope and fondest wish is that the day may come when they will be gathered together in an assemblage with you. Consider well the Power that has accomplished this wonderful transformation."

Dr. Lotfullah's letters follow:

On March first, Miss Root, accompanied by the three Bakeroffs (young brothers of our Assembly) and myself, visited the prison where Bahá'u'lláh was incarcer-

ated, and from there motored a few miles distant to the Bahá'í cemetery to visit the graves of the friends, among them the well known teachers, Hadji Amin and Mirza Bakeroff, the father of the young men who were with us. While there we attended the burial service of a dear old lady in the Cause, wife of Aga Husein Ali Nuri. Both wife and husband were of the very old believers. In their home the body of the Báb was hidden for three years. The husband is still alive. Miss Root spoke in detail about the "Life After Death," and chanted prayers. It was a very touching scene at the grave, tears were in the eyes of many. I cannot express in words how effective was this visit.

We then visited the tombs of



*Another View of the Assembled Bahá'ís at Their New Year's Feast in Tíhrán
March 21, 1930*

all the friends, and at last those of Miss Lilian Kappes and Dr. Sarah Clock (the two American Bahá'í sisters who died while in service in Tíhrán). We all stood silent in deep meditation for some time.

Later we motored to Vargayieh where the blessed bodies of the two well known martyrs, Varqá and Ruhu'lláh, are at rest in a nine-sided room in a big and lovely garden. There Miss Root chanted the Visiting Tablet for them, the English translation of which was hanging on the wall.

It was an historic never-to-be forgotten day for all of us, and ended happily in a visit to the home of Dr. Susan I. Moody.

“ON MARCH 21st, the Feast of the New Year as celebrated by Bahá'ís was attended by over

twenty-three hundred; about one hundred were non-Bahá'ís, the remainder were all Bahá'ís. It was the most unique conference and meeting of its kind ever held in Tíhrán. Many spoke briefly, but there were two very dear guest speakers, Miss Root, and Dr. Youness Khan who had just returned from his long visit in Europe and in Haifa, Palestine. He gave a most interesting talk on his teaching tour and his varied experiences in the different cities, and conveyed a message of love and affection from Shoghi Effendi.

Later Miss Root rose and spoke, her face shining. We could see the light around her distinctly—even from far off. Her talk was on the greatness of the Bahá'í Cause and the importance of Persia. She spoke with such enthusiasm and

courage that every one was deeply affected. That wonderful soul, Mirza Valiyyu'lláh Khan Varqá son of the martyr, Varqá was an excellent interpreter, for with his keen spiritual perception and marvelous spirit he could convey the true meaning of her words with accuracy and fluency. All present, including Miss Root herself, were deeply affected by the overwhelming presence of the spirit.

WHILE SPEAKING at these wonderful meetings in Persia, Miss Root, though an American, might truly represent not only the American Bahá'ís but the friends all over the world, for the followers of Bahá'u'lláh have attained that per-

fect spiritual fraternity through His Revealed and Holy Word which makes the brotherhood of mankind a living and vital thing. They hold aloft the standard of the Oneness of God, the oneness of mankind, and the oneness of religion.

"In this radiant century," said 'Abdu'l-Bahá, "divine knowledge, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia. . . . May spiritual brotherhood cause rebirth and regeneration, for its creative quickening emanates from the breaths of the Holy Spirit and is founded by the Power of God."

WORLD THOUGHT AND PROGRESS

ANGORA, Turkey, May 23 A.P. —Turkey is taking the United States as her model in her attempt to develop a prosperous nation.

Those policies credited to America—peace on earth, time is money, honest business, no bargaining, women first—were ticked off one by one in an interview by Tevfik Ruchdi Bey, foreign minister, as the mottoes of the new Turkey.

The interview was on the basis of development in American-Turkish relations brought about by the going into effect of the treaty of commerce—the first between the two countries.

"It took only 30 minutes to elaborate the bases of that treaty," said the foreign minister, "because to the United States and the new Turkey bargaining is distasteful, and they can't afford to lose time thereby.

"Bargaining in international relations still unfortunately exists in some parts of the world, but the United States and Turkey want to do what is reciprocally just, and do it in the fastest way possible. America and Turkey are quick to comprehend new ideas because both, as nations, created something new."

The foreign minister pointed out that American goods as well as ideas were gaining rapidly in Turkey.

"Automatically certain American goods are replacing other makes in our market, because we find greater utility in them and they are more to our taste. Hence American-Turkish commercial relations are becoming increasingly important."

Asked what share America's example had upon the Turkish gov-

ernment's recent extension of the franchise to women, the minister replied:

"A great deal. That example, as well as the proof our women have given of their ability, determined us to give them the vote before they wasted time in useless propaganda.

"The new Turkish government anticipates the desires of its people by handing them new rights and duties, meanwhile constantly preparing them to desire higher things. That is our way of making up time lost by centuries of ignorance and oppression under the sultans."

As a final great bond between the American and Turkish Republics the minister called attention to their mutual strivings for peace. . . . *Evening Star, Washington, D. C.*

MEXICO has reduced its army from 175,000 men to 50,000 men. Its military budget has been cut from 200 million pesos to 70 million pesos, or only 35 million dollars in American money. The millions rescued from Mars are being used for public works, highways, dams, railroad extension, and education. There are 15,000 miles of highways under construction and 5,000 miles are in service for automobile traffic.

Even the 50,000 soldiers that remain are not all "soldiering." Thirty-two thousand of them are at work as highway builders or on the other communicating systems and the dams. It is well also that a little of the money that is saved from former unproductive expen-

ditures is at the disposal of a Tourist Commission in order that Americans and others may learn the glories which Mexico has to show them in place of the over-advertised rebels and bandits of the era that is passing.

It is noteworthy as a sign of Mexican progress that this advanced country has no military attaches connected with its embassies abroad, but has substituted educational and labor attaches. It is taking the Kellogg Pact more seriously than some of its neighbors.—*News Bulletin, Nat'l Council for Prevention of War.*

LONDON, May 20 A. P.—In a performance that won enthusiastic applause from a large audience at the Savoy Theater, Paul Robeson, celebrated American colored actor and singer, last night appeared in the title part of Shakespeare's "Othello."

His work was hailed as a triumphant success by the critics of London's morning newspapers.

The Morning Post said "There has been no Othello on our stage for 40 years to compare with him in dignity, simplicity and true passion."

The Daily Telegraph adds "By reason of his race he is able to surmount the difficulties which English actors generally find in this part."

The fact that in the play Othello is depicted as a Moor, and Mr. Robeson is colored contributed to strengthen the dignity and fidelity of what London's playgoers agreed was a memorable performance.—*Evening Star, Washington, D. C.*

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

JULY, 1930

NO. 4

CONTENTS

	Page
True Wealth, 'Abdu'l-Bahá	102
Editorial, <i>Stanwood Cobb</i>	99
Let Me Know Life, a Poem, <i>Genevieve L. Coy</i>	101
A Pilgrimage Through Persia-Baghdád and Kirmansháh, <i>Martha L. Root</i>	104
Millenium, <i>Marzieh K. Nabil</i>	109
Obstacles to Human Understanding, <i>Abdul Hussein Isphahani</i>	114
Character Training, <i>Dr. J. E. Esslemont</i>	117
A Message to Youth, <i>Excerpts from Baccalaureate Sermons</i>	118
The Inspiration of God's Word, <i>Byne Goodman Cavenee</i>	121
International Peace Garden, <i>Martin L. Davey</i>	124
Songs of Life, <i>Lorna B. Tasker</i>	128

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Bulkema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address. \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'í

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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A noble type of Bahá'í scholar and mystic-Sheikh Muhammad El Damirtchi of Baghdád, 'Iráq, a follower of the Bahá'í Movement since the days of Bahá'u'lláh. (See page 104)

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

JULY, 1930

NO. 4

"The glory, happiness, honor and peace of man do not consist in personal wealth, but on the contrary, in sublimity of soul, nobility of resolution, extension of education, and in the solution of the problem of life."

—'Abdu'l-Bahá.

"I HAVE NEVER seen a very rich man die happy," once remarked Dr. Billings of Chicago to a friend of his. He then proceeded to name five very wealthy men whom he had attended at their death beds, and they had all been unhappy, notwithstanding their millions. There was always family trouble, or some other trouble.

One need not conclude from such evidence that it is not possible to be both wealthy and happy. Rather the lesson to be drawn from such facts as these is that wealth is not a guarantee of happiness. If the amount of happiness an individual could attain were in direct proportion to his wealth, it would be a strange universe to live in. For then there would be every incentive for acquisitiveness and self-seeking, with assurance of joy in proportion to the degree of self-seeking plus ability to heap up riches.

But unhappiness, as subtle as air itself, manages to creep even into bank vaults. Against sorrow and disaster there is no sure protection, certainly no insurance to be paid in premiums of cash.

Destiny has a strange way of reaching the selfish and acquisitive

—usually by other than financial loss. Strange law, but true, that to them that hath shall be given. Destiny opposes no insuperable obstacles to continuous financial success on the part of able and acquisitive men. For it is inherent in the very nature of evolution and progress that ability shall have field for expression, and definite rewards in kind.

To a Midas, gold seems to gravitate in unbroken obedience to some inner law of attraction. Here the individual finds no opposition from Destiny. But there is in this wealth selfishly acquired no impregnable fortress to bulwark body and soul against disaster. From a thousand directions disaster can come upon a life lived outwardly so proudly as an expression of indomitable power.

In the physique of the individual, in wife, in children, in friends, lie infinitely complex possibilities of attack and destruction. The outer world may obey every behest of Midas, but within the inner world how feeble is the control which he can exert over the sources of joy!

More significant even than cataclysmic misfortunes in family and social life, is the steady process of

spiritual atrophy and the growth of egoism to a fixation. Thus the selfish rich man faces at death dire poverty as regards that wealth which is to be needed in the Kingdom, and feels more sore oppressed than have been any of his clients who have been brought to material poverty and ruin by the dying man's greedy financial operations. In fact, as these wealthy ones approach the abode of immortality, they discover too late how shortsighted they were in not accumulating during their lifetime goods of lasting value.

They had made a god of material wealth, but now that they approach the frontiers of the other world, they find they cannot take with them either their wealth or the power of their wealth.

What they should have acquired during their life upon this planet is described by 'Abdu'l-Bahá in these words:

"What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity; therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance; therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find that all that is needful in that life eternal is ready for him."

Carelessness and shortsightedness

regarding eternal wealth is not by any means a monopoly of the very rich. Many who have no wealth of worldly goods have no wealth either of spiritual goods, and at the point of death find themselves in unhappiness and dismay. Thus neither does wealth nor poverty guarantee tranquility, which is in essence a spiritual, not a phenomenal possession.

There is no condemnation in material success and wealth, provided the dazzling power and enticements which these bring do not blind the possessor to the spiritual verities. "Wealth," says 'Abdu'l-Bahá, "has a tempting and drawing quality. It bewilders the sight of its charmed victims with showy appearances and draws them on and on to the edge of yawning chasms. It makes a person self-centered, self-occupied, forgetful of God and of holy things."

Great then, is the station of those men and women who, possessing wealth, do not neglect the requirements of the Kingdom. "Such rich men," said 'Abdu'l-Bahá, "are in reality the light-bearing stars of the heaven of mankind, because they have been tried and tested and have come out of the crucible as pure gold . . . unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of God and humanity, they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the tree of their generosity will grow in size and stature, producing

fruits in all seasons. Their every deed will be as an example for succeeding generations."

Thus it is seen that God is entirely impartial to wealth. The way to the Kingdom is open to all, rich or poor. But it is the wealth of the Kingdom which the wise acquire while on earth. This kind of wealth alone brings assurance, fortitude,

and joy throughout life. As the physical powers wane, the spiritual powers grow. And when Israfel brings his kindly message and passport for a journey into further and more ethereal bournes, there is neither regret nor dread. The darkness of Death becomes transformed even this side of the grave into the light of Immortality.

LET ME KNOW LIFE

The following poem written before the author came in contact with the Bahá'í Movement, is not only of poetic value in itself, but is extremely interesting as showing a situation which has occurred many times in the case of those who have become Bahá'ís—that they had previously reached out subconsciously for truth and had arrived at an attitude of mind and spirit which made the Truth of the Bahá'í Cause a complete fulfillment of their spiritual aspirations.

* * * *

Let me know Life:—

Where sunlight sweeps the earth and seas tumultuous
Fling banners of white, shattered foam
In challenge to the high, veiled gods
Who nod above that glorious strife, —
Let me know Life!

For never by the dreaming rivers have I prayed
With clasping hands, to those old sleeping gods,
For peace and soft content.—
The future I have loved, and not the past.

Then rise! thou Guardian of the Future, rise!
From far free ends of earth, where dawn
Has found Thee ready at Thy work.
Through the glad tumult of uprising millions, come!

I hail a God with laughter on his lips
And morning in his eyes!

GENEVIEVE L. COY.

TRUE WEALTH

What wealth really is, as seen from the universal viewpoint of a Great Teacher, is here described by 'Abdu'l-Bahá in a way which convinces both the intelligence and the heart. This remarkable passage is from the book, "Some Answered Questions," and is worthy of the most careful study by all who ponder upon wealth and its problems.

THE honor and exaltation of every existing being depends upon causes and circumstances.

The excellency, the adornment, and the perfection of the earth is to be verdant and fertile through the bounty of the clouds of springtime. Plants grow, flowers and fragrant herbs spring up, fruit-bearing trees become full of blossoms, and bring forth fresh and new fruit. Gardens become beautiful, and meadows adorned; mountains and plains are clad in a green robe, and gardens, fields, villages, and cities are decorated. This is the prosperity of the mineral world.

The height of exaltation and the perfection of the vegetable world is that a tree should grow on the bank of a stream of fresh water, that a gentle breeze should blow on it, that the warmth of the sun should shine on it, that a gardener should attend to its cultivation, and that day by day it should develop and yield fruit. But its real prosperity is to progress into the animal and human world, and replace that which has been exhausted in the bodies of animals and men.

The exaltation of the animal world is to possess perfect members, organs, and powers, and to have all its needs supplied. This is its chief glory, its honor and exaltation. So the supreme happiness of an animal is to have possession of

a green and fertile meadow, perfectly pure flowing water, and a lovely, verdant forest. If these things are provided for it, no greater prosperity can be imagined. For example, if a bird builds its nest in a green and fruitful forest, in a beautiful high place, upon a strong tree, and at the top of a lofty branch, and if it finds all it needs of seeds and water, this is its perfect prosperity.

But real prosperity for the animal consists in passing from the animal world to the human world, like the microscopic beings that, through the water and air, enter into man and are assimilated, and replace that which has been consumed in his body. This is the great honor and prosperity for the animal world; no greater honor can be conceived for it.

Therefore it is evident and clear that this wealth, this comfort, and this material abundance, form the complete prosperity of minerals, vegetables, and animals. No riches, wealth, comfort, or ease of the material world is equal to the wealth of a bird; all the areas of these plains and mountains are its dwelling, and all the seeds and harvests are its food and wealth, and all the lands, villages, meadows, pastures, forests, and wildernesses are its possessions. Now, which is the richer, this bird, or the most

wealthy man? For no matter how many seeds it may take or bestow, its wealth does not decrease.

Then it is clear that the honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage, and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the

teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!

These virtues do not appear from the reality of man except through the power of God and the divine teachings, for they need supernatural power for their manifestation. It may be that in the world of nature a trace of these perfections may appear; but they are not established and lasting; they are like the rays of the sun upon the wall.

As the compassionate God has placed such a wonderful crown upon the head of man, man should strive that its brilliant jewels may become visible in the world.

—'Abdul-Bahá.

“Some Answered Questions.”

* * * *

LEAVEN

Of Life, Fruit of the Tree,
Love's Testament,—
All lavishly spent
For a sinner like me!

JANET BOLTON.

A PILGRIMAGE THROUGH PERSIA

1.—*Baghdád and Kirmansháh*

MARTHA L. ROOT

Miss Root, who has recently completed a tour of Persia, visiting the principle cities on behalf of the Bahá'í Movement, relates in this most interesting series of articles, her experiences as an American Bahá'í traveler in Persia.

PERSIA, the land of Bahá'u'lláh, the scene of the life and martyrdom of the Báb, the childhood home of 'Abdu'l-Bahá, the long caravan routes over which passed Qurratu'l-'Ayn and the other eighteen "Letters of the Living," the soil made fragrant by the pure blood of countless thousands of devoted followers—O reader! let us approach with reverence our pilgrimage to this sacred birthplace of the Bahá'í Faith!

Of ancient 'Irán once so renowned in the classic days of the great Cyrus, and again in her Renaissance period of Háfiz and Sa-di, the new glory is this: that out from Shiráz has arisen the Báb far mightier than the poets of this Land of the Lion and the Sun; and born in Tihrán was Bahá'u'lláh the Great World Teacher of this budding universal cycle.

Persia has kept its nationality for twenty-five hundred years and now it goes forward to its greatest triumph. This Persia you are to visit is larger than France, Germany, Spain, Holland, Belgium and Switzerland combined. It is nearly one-fifth as large as the whole United States, even though it has only fifteen million inhabitants for this vast area. Geographically, Persia is a great tableland, the plateau of 'Irán.

Just as in the histories of past

religions, devotees by the millions have sought the shrines of Confucius in China; have searched the places where Buddha trod in India; have wailed at the Wall in Jerusalem; journeyed through Palestine where Jesus Christ walked and talked; have thronged to Mecca, Medina, Karbilá and Mashhad,—so in this twentieth century hundreds of thousands of Bahá'ís and others interested will pilgrimage to Persia, and in the centuries ahead they will come in even far greater numbers. Enroute from Haifa and 'Akká, they will travel on to Baghdád to see the House of Bahá'u'lláh and the Ridván Garden where He first declared His Manifestation, and then they will come on through the western frontier of Persia to Tihrán, the city of Bahá'u'lláh. Later they will go reverently to all the other places, Shiráz and Bushir and to Tabriz where the Báb in the public square was shot down with hundreds of bullets. They will bend tenderly over the grave of many a martyr.

THE WESTERN people will do their best to help Persia. 'Abdu'l-Bahá, in one of His Tablets, gives this promise to the Persians: "In the near future, your brothers from Europe and America will come into Persia and establish new arts, signs of civilization, and



From left to right—Dr. Habibulláh who is writing a book about the Bahá'í history of Kirmansháh which will be published in both the Persian and English languages; Mme. Habibulláh; Miss Martha Root, international Bahá'í speaker and journalist; Mrs. Behtari Dehgan of Shiráz, who traveled with Miss Root from Haifa to Tihrán.

many factories. They will promote commerce, agriculture, and education. When the country will be perfectly safe, then they will come. They will make the country of Persia a paradise superior to other lands. Then the government will be entirely happy, for it will know that the Bahá'í ideal is to do everything best for the government, and that the Bahá'ís are most sincere."

Bahá'u'lláh has prophesied a wonderful future for Tihrán. Here are His Words from the "Kitáb-i-Aqdas:"

"O Land of Ta (Tihrán)! let nothing grieve thee, for verily hath God made thee the Dawning-place of the joy of the world. Should He so will, He will bless thy throne with one who shall rule in justice and shall bring together the herd of God which hath been dispersed by wolves. He shall meet the people of Bahá with joy and happiness. Lo, he shall be of the essence of creation before God: upon him forever be the glory of God and of those in the Kingdom of Command!

"Rejoice thou in that God hath made thee the horizon of Light, for in thee was born the Dawn of Revelation, and upon thee was endowed the

name by which shone forth the Sun of Bounty and illumined the heaven and earth.

"Soon shall agitation overtake thy affairs and the populace shall reign over thee; verily, thy Lord is the Omniscient, the Omnipotent!

"Rest thou assured of the Bounty of thy Lord; verily, He shall not withdraw from thee the glances of His Favor. Soon shall tranquility

settle down upon thee after commotion. Thus hath it been ordained in the New Tablet."

'Abdu'l-Bahá said of Irán: "The future of Persia will be great and splendid, because it is the birth-place of Bahá'u'lláh. All the other countries of the world will look with respect and honor to Persia; be assured that this country will progress to such a degree that it will dazzle the eyes of all learned men of the world. Verily, this is the great glad-tidings, this is a promise which shall be fulfilled in the near future. Spread this good news throughout the world."

WITH THIS introduction, O readers, let us enter Persia along the western frontier. The Baghdád friends, who have served you and me as if we were royal guests, have accompanied us from Baghdád to Khaniqayn, a twelve hour journey by train, just to be sure we come safely. And when they tuck us into the big motor car, which they themselves had chosen for us, they give us a truly Baghdád abá which is a sunshine-brown cloak embroidered with gold and silver, and they give us three wool rugs. Then after ordering little glasses of tea brought out to us in the car, gallantly with a smile and back of it a tear they wish us "Alláh-u-Abhá";

Coming to the Custom House at the Persian border five miles beyond Khaniqayn, the writer presented a letter of introduction from the Persian Minister in Baghdád. Travelling with her were a Bahá'í lady from Shiráz and a Bahá'í young man from Tihrán journeying the same way. The Customs Official

after reading the letter invited the party in to have tea, while the baggage which had been roped high to the sides of the car as heavily as a peddler might pile his wares, was patiently undone and examined. The official said that if there were any Bahá'í books they must be destroyed. There were none, for the writer knows the rules of the country.

If Persia did but know it, the very books they burn and boycott have been instrumental in creating among Occidentals an understanding and appreciation of Islam, eliciting such statements from Her Majesty Queen Marie of Rumania and other great Westerners that the Station of Muhammad as the Messenger of God is like the Station of Christ. Thus these very Bahá'í books which Persian Moslems burn as heretical have served the Cause of Islám in the West. The Bahá'í Movement is not against Islám.

After a delightful little talk about the unity of all religions the car was again ready, and the bags and we ourselves were stowed in like peas in a pod. The snow-bed road was excellent, the sunshine warm and exhilarating. We were starting into Persia in January, the coldest and most difficult season to travel, but busy people cannot always wait for the spring and the Persian gardens where the nightingales sing on the rose branches. Our chauffeur and his helper, Hassan, a svelte boy of seventeen, guided the car so deftly it moved like a swift-flying bird. The total distance from Baghdád to Tihrán is about five hundred miles.

At one place deep snow drifts had blocked the road. Twenty cars,

trucks and passenger machines and many more horse teams and donkey caravans stood in the line.

Hassan and the chauffeur shoveled and carried gravel to put under the wheels, the red quilt round the baggage was unroped and also put under. However the sun sank lower and lower and it seemed as if we must spend the night in the drifts. But in the early starlight the cars triumphed and we moved forward to good roads. We followed behind the motor car carrying government mail and reached Kirmansháh at one-thirty o'clock in the morning. Because there were many cars they could travel in the night, usually this is not allowed.

Kirmansháh Bahá'í friends had sent three believers to the border to meet me, but they had waited two days and then returned as there had been a mistake in the telegram. A large group of Kirmansháh friends had motored out many miles to meet us and escort our car into the city, but they too had been forced to turn back at night when we had not come.

Delighted now at our arrival, the friends came to the hotel early in the morning and took us to a palatial Bahá'í home. A meeting for nearly two hundred women was held that day. The mother of a martyr sat in the audience. When her son, Jacob Mottahedeh, had been shot for the faith, she had given a wedding feast to celebrate his passing, because he had wished this and not a funeral service.

This youth's pure life and martyrdom have given a profound depth to the Cause in that city. Really, one needs to see it to realize its powerful significance. Men,

women and children are inspired and urged forward because one of their dearest members gave his life that the Bahá'í Cause might be continued in his city.

A large meeting for nearly three hundred men was held in the evening. Ten years ago such a Bahá'í meeting would have been impossible without many being killed. Now whenever any kind of a gathering is held, the policemen come to the street and stay until every one passes out on his way home. Certainly law and order are very good in Persia.

Some people in very high positions in Kirmansháh and in all other cities of Persia quietly come to call and to ask about the Bahá'í Teachings and their progress in the west. One of the very high government officials in Persia traveling that route said he would meet the writer in the home of a friend. He was extraordinarily intelligent and asked questions which showed he had studied the Bahá'í Teachings deeply.

When the discussion was over, she said: "I have told you everything very frankly, but I do not know how your country will receive me when they know I am a Bahá'í as well as a journalist." "Our country is tolerant," he replied. "Ten years ago I should not have dared take the risk of speaking with you."

Many people in Persia are Bahá'ís who do not openly declare their faith. All along the motor route of Irán in the villages and cities the Bahá'ís knew that a western Bahá'í sister was passing their way. They came to the road, and if they made no greeting, their

smile, their shining eyes that were quickly lowered or turned in another direction, showed her that they recognized and loved the believer from the Occident. *There is no city nor any important village in all Persia that does not have Bahá'is.*

A VERY EFFICIENT and delightful Bahá'í of Hamadán came to accompany us on to his city. The road lay over a high mountain but everything went beautifully. Friends had given us a bountiful lunch—(as they had done everywhere from Haifa to Iráq, Iráq to Persia!)—roasted chickens, hard-boiled eggs, delicious Persian bread which is of whole wheat and baked very thin like great pancakes, dozens of oranges and very inviting Persian cakes and bonbons. We stopped and ate our lunch beside a crackling wood fire, in a very clean little room in the wayside inn. Our Hamadán friend who often travels this route had reserved the room for us and he ordered tea to be brought. The place gave one an idea of what the best wayside inns are. The chauff-

feur ate with us and plenty of food was sent out to Hassan who guarded the car and the baggage. The boy who served us tea was given a generous share, and in one-half hour from the time we left the car we were back and whirling up the mountain. Western Persia is beautiful in this winter season, her topography is nearly all mountains and the immense plateau.

Four miles out from Kirmansháh we had passed by Bisitun and Tak-i-Bustan, where there are some of the most celebrated remains of Persian antiquity. From the rock carvings, sculptures and inscriptions which look down upon one from the chiseled surface of the mountain-side one can read a wonderful tale of bygone splendor; but our journey is to seek and to know the *new glory* of this ancient Irán. The winding mountain road runs along sheer precipices which sink down to snow-banked valleys far below. This is a most difficult mountain climb, but for us everything went happily, and in a few hours we were approaching Hamadán.

(*To be continued*)

"Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestation would be apparent."

—Bahá'u'lláh.

MILLENNIUM

MARZIEH K. NABIL

"The marvelous bestowals of God are continuous. Should the outpouring of Light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then divinity itself would be interrupted. Even men ask for continuity."
 —'Abdu'l-Bahá.

A recent article by a man well versed in current trends proclaims the coming of a new era. According to this authority, people are no longer interested in what have been, for the past decade, burning questions; a cynical attitude toward religion, a patronizing slant on spirituality and idealism, an avidity for the brutal in thought and conduct, may no longer be classed as modern; rather, we are recovering from "post war materialism," and are on the eve of a period when the chief issues will be idealism, the seeking of "a religion which will satisfy the unchurched," and a more scientific attitude toward science, whose hypotheses we will accept with discretion, rather than immediately revolutionize our mode of life on the basis of some new theory which may later be disproved.

The Bahá'is have known of this imminent new era for almost ninety years. It was in 1844 that the Báb appeared in Persia and awakened the East to the coming of "Him Whom God should manifest," and this Coming occurred when the world was in the deepest misery and was sunk in a sea of materialism. What the cited article referred to as post-war materialism was in a larger sense not post-war at all, because the war itself was the result of hideous materialism accumulated

through centuries of growing away from divine truths. A study of the climactic nineteenth century would substantiate this. The times were ugly with the suffering occasioned by a mismanaged Industrial Revolution, a heartless, destructive society, a Napoleon; human beings were crowded into poor-houses and left to die; children were working seventeen hours a day in the mines; families were living on "potatoes-and-point"—hanging a bit of meat over their table and watching it while they ate. The pages historians have left behind bring us not only details of intense physical suffering, but also describe the spiritual torture which fell upon men; death was all around them, and they cried aloud for help, and ran from one ark of deliverance to another.

This was a new thing in history, this awaiting a millennium. The Western Middle Ages had looked back over their shoulder at the Ancients and the Bible; if they expected a new era, it was only one in which all things would be destroyed and the world would cease to exist; and even in life, they looked for death, mortified their flesh, and retired into solitude. With the Renaissance and the coming of humanism, an intellectual, materialistic development began, which culminated in the brilliant eighteenth century, a period in which men

could see through existing conditions but not above and beyond them, and in which patronizing intellects disported themselves in their own technique. As every text book shows, the second half of the Eighteenth century saw a wave of sensitive idealism which swept upward to the chaotic nineteenth. From the last of the eighteenth century, men began to prophesy a new era, a millennium, and it would seem that there was not a thinker who did not anticipate the coming of a new day. Carlyle thundered of the abomination of desolation and saw a phoenix rising from a world in flame; to Ruskin, a beneficently ethical Beauty would moralize society; Arnold thought that culture, that sweetness and light, would insure a new order; Emerson awaited the Master Poet who would open up new horizons; the followers of Saint-Simon wore their vests buttoned backward as a sign of new brotherhood and inter-dependence; Musset, the burning young Romanticist, shouted, "Which of us will be a god?"

We all know what happened. The Millerites went up to their hill and Christ did not come floating down; the ardent New-Era-ists were quenched in 1848 with the political reactions which took place; haloes were broken, one by one; and after that men were ashamed to hope any longer, and gradually turned to the coldest realities available; we had a man like Zola, a theory like Darwin's an unhoping, subdued, invertedly defiant attitude which is now called modern.

All this time, while the world was in torment and waiting for deliver-

ance, the New Era was dawning in a lost, forgotten country. In 1844, in that decade which historians call the dividing line between our times and the dead past, the Báb announced the coming of a great World Teacher. In Persia, though of old the king of kings had bequeathed the whole known world as legacy to his three sons, there were now only shattered columns, only dust heaps left of his palaces. Persia in 1844 was a synopsis of all the diseases which can afflict humanity: there was despotism, poverty, ignorance, mutual hatred; the masses entirely relying for guidance on a grasping, tyrannical priesthood; the women, the educators of humanity in its most impressionable years, degraded to a menial position; a despotic government; a country where idealism and spirituality had guttered out; a people hermetically sealed against salvation. Yet even there, a group of men awaited a millennium, felt the imminence of a spiritual rebirth. These recognized the Báb, not only from the prophecies which they had studied and which His coming fulfilled, not only from their years of prayers and meditation, but also from His radiant, majestic bearing, His inspired knowledge, His triumphant message. And so it was that the East was awakened and prepared for Him Who was heralded.

Regarding the lengthy prophecies and the specific descriptions and dates which the Holy Books have handed down to us, scholars all over the world are in agreement; an instance among hundreds shows us that even in the thirteenth cen-

tury men were familiar with the importance of the date 1260; for around 1255, Paris was in ferment over the "Eternal Gospel," a treatise which foretold a new era of the Spirit to begin in the year 1260, in which the existing theology would be superseded.

No such new era occurred in the year 1260 of the Christian dispensation; but in the year 1260 of the Muhammadan dispensation, the declaration of the Báb occurred. "The date of Bahá'u'lláh is calculated according to lunar years from the mission and the Hejira of Muhammad; for in the religion of Muhammad the lunar year is in use, as also it is the lunar year which is employed concerning all commands of worship

"In Daniel, chapter 12, verse 6, it is said: 'And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times and a half; and that when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.'

".... we will say briefly that each day of the Father counts as a year, and in each year there are twelve months. Thus three years and a half make forty-two months, and forty-two months are twelve hundred and sixty days. The Báb, the Precursor of Bahá'u'lláh, appeared in the year 1260 from the Hejira of Muhammad by the reckoning of

Islam."* When Bahá'u'lláh later appeared according to the prophecy of the Báb, He proclaimed the teachings which have so enamoured humanity that there is no Bahá'í who would not give his life for them.

Prophecies, however, are proofs of a new era only to students of the various sacred texts; but to the unchurched, to agnostics, or atheists, or the indifferent, equally impregnable proofs reiterate the advent of a spiritual millennium.

The modern world is divided against itself, and a world divided against itself cannot stand. The only possible way out of present day conditions is by arbitration, and yet this is null and void when the arbitrators have the old divisions in their hearts. A religion is the only power intrinsic and compelling enough to amalgamate humanity; unity means religious unity; where faiths are at variance, there is always a point beyond, a secret room in each man's heart where his brothers may not enter, a shekina where he bows his head in hostile superiority. Humanity needs one religion, one standard of right and wrong; at present there are no standards at all; what is moral in one house is a life and death offense in the next; when a society no longer believes in an indivisible, ultimate Good, which is one just as the color white is one, that society is in its death throes.

The Will of God, revealed throughout the ages by His Manifestations, is the ultimate Good. God is fullest revealed in the noblest of men, the highest creation, His Manifestation. He can be

*Abdu'l-Baha in "Some Answered Questions," p. 51.

clearly known only through the Great Teachers who are His living exponents. It is idle to say that we can construe God for ourselves; our imaginations belong to us, and we cannot even avoid being patronizing toward our belongings because they are ours, much less worship them; even an Emerson or a Dante cannot see farther than an "oversoul" or a "great white rose." But among the Manifestations of God, since only through these shall we find the standard, there is none whose teachings in their present form will bring peace.

Missionaries will tell us that they have been obliged to divide up their sphere of activity into zones, each zone receiving the faith according to the interpretations of a different schism; this can hardly be termed a dissemination of unity.

Centuries have passed away, and no one has been able to make a conclusive choice from among the "two and seventy jarring sects." It is doubtful whether we should guard a flame of sacred fire, or bathe in the Ganges, or lead a holy bull to pasture. Our thousand schools of thought, offshoots of religious belief, are equally unable to bring men together. Philosophy cannot be lived without religion. Agnosticism will not satisfy an active mind. Atheism expounded is nothing less than theism with some changes of vocabulary, and the atheist is also groping for a standard.

It is only in obeying the command of Bahá'u'lláh that we worship one God and serve one humanity, following the essential oneness at the heart of each religion,

that the world can be at peace. There is no Bahá'í precept which mankind will not acknowledge, immediately or after meditation, as pure truth.

Everyone agrees that peace among nations is imperative, that castes and races must be reconciled, must heal the wrongs they have done each other, that universal education of a spiritual as well as material quality is essential, that true science and true religion are in harmony, that men and women are equal. . . . It is easy to agree with the Bahá'í principles, but not to obey them.

The Bahá'ís are those who, not content with mere agreement, spend their lives in striving to obey the teachings of Bahá'u'lláh; they have chosen a path which leads to martyrdom, to loss of fortune, to the constant setting aside of personal desires. The acceptance of the Cause of Bahá'u'lláh is a serious thing; there is no turning back from such acceptance, for there is no individual who can be at rest with himself once he has renounced his soul's highest truth. This is a Cause for the courageous; for those who can give even their tired hours, their broken, reluctant bodies, in service; for those who can win victories and never see their laurels; for those whose hearts shall not waver, though all the heavens and the earth arise against them.

But isolated courage, sporadic sacrifice, is not enough; it is only through coordinated effort, through symmetrical, rhythmic activity, that the kingdom of God shall come upon earth. World regeneration is insured by the establishment of the

Bahá'í Administration, through which channel alone can a Bahá'í life be led. Were it not for the order and discipline maintained among us by the impregnable institutions which Bahá'u'lláh and 'Abdu'l-Bahá have founded, our efforts would cancel each other, and, as is adequately illustrated by the history of former religious dispensations, our very power and spirit would assure disintegration.

When Bahá'u'lláh passed away in 1892, the enemies assailing the Cause expected immediate victory, but to their astonishment the Bahá'is rallied in solid phalanxes around the Center of the Covenant, and the teachings of Bahá'u'lláh were spread to every country; again, what men held impossible, so will in 1921 with the ascension of the whole world find itself transformed, the old materialism pass away, the new spirituality be established.

'Abdu'l-Bahá, the world awaited an end but to the progress of the Cause, instead the Bahá'is, now infinite.

tely more numerous and widely distributed than in 1892, turned with one accord to the Guardian of the Cause Shoghi Effendi, and under his guidance set themselves to carrying out the injunctions in the Will and Testament of 'Abdu'l-Bahá. The result is that today the Bahá'is are a disciplined, united group working together in powerful harmony, demonstrating the truth that human beings may retain their widely differing personalities and yet function collectively as "one soul in different bodies."

And just as each Bahá'í has seen the dawn of a millenium in his own soul, has felt himself changing, developing, casually accomplishing

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THE Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits its bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Kingdom of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes, the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruit will appear, and a new cycle is founded . . . In the same way, the appearance of Bahá'u'lláh was like a new springtime which appeared with holy breezes, with the hosts of everlasting life, and with heavenly power. It established the Throne of the Divine Kingdom in the center of the world, and by the power of the Holy Spirit revived souls and established a new cycle.

'Abdu'l-Bahá.

OBSTACLES TO HUMAN UNDERSTANDING

ABDUL HUSSEIN ISPAHANI

The following article by one of the Persian Bahá'í scholars who has spent some years of study in Switzerland, was presented as a paper at an international congress for moral education held under the auspices of the League of Nations. It is an excellent treatment of the causes of provincialism in the mental attitude of youth, and of the way to overcome this obstacle to ideal growth and development.

FROM the start a child must be familiarized with his true position and value, not to a narrow circle of a local, national or dogmatic color, but to all humanity. He must be deeply imbued with the great ideal that he belongs to a circle wider than his own immediate environment and to which he owes more than to his native land. In other words he should be given as a guide in his life, that moral means human and human again is equivalent to moral.

The negligence of the enforcement and development of this noble ideal in the schools both in the past and at the present time may be traced to three obstacles of the first magnitude.

It is a psychological as well as a sociological fact that man belongs to different environments. The teacher and the pupils are susceptible to innumerable contradictory influences that imperceptibly creep into their character and deeply affect their conduct in life.

With the teacher who is more mature than his pupil, these contradictions which can be well observed from his responsiveness to his different callings in life are more pronounced in three fields:

a. *In his religious leanings.* Taking the religious attitude towards life as a fact of normal human nature, teachers even if they are athe-

ists, monists, or sceptics, are more or less religious. A fervent narrow believer belonging to a certain sect or system of beliefs and dogmas is continually in conflict and opposition with the other beliefs and dogmas of his fellow teachers. Breadth of view on these matters is very rare. Unhappily narrowness of mind in religious matters is a huge obstacle in the way of the development of international feelings. A teacher partial in religious matters, however good he may be, can do no more than turn his pupils into bigoted fanatics who may be more dangerous to humanity than pests and plagues.

Therefore, according to the temperament of the teachers pupils in general are either sworn atheists or hot-headed believers, with always the same result: the total suppression of ideal human sentiments.

b. *In his attitude towards social institutions.* A teacher's conception of the social regime is continually clashing with the views of others on the same subject. The great contention between capitalists and laborers in the field of economics on the one hand, and anarchists and believers in government in the sphere of politics on the other, reflect themselves with a more or less intensity of view and moral influence on his pupils. He may make them good lovers of order or

sworn enemies to society as a whole or to a special fraction of it. Unfortunately this spirit which is more marked in advanced classes proves a menace and a hindrance to the establishment of a healthy atmosphere of human brotherhood in the school room.

c. In his conception of humanity. One is apt to overlook the fact that in general man's conception of humanity is vague and undefined. In the mind of the child especially it is his village, city or at most, his country, on the one hand; and the rest of the world, as entirely foreign to his interests and welfare, on the other. Although education sometimes smoothes the rough edges of this narrow and partisan conception, yet the resistance of the local, national and social prejudices point to the undeniable fact that we are all too deeply imbued with this anti-human notion—that humanity is composed of heterogeneous elements of the most divergent nature, the best amongst which is that to which we belong.

There is no doubt that the teacher, more especially in his history class, feeds the brains of the young on this anti-human poison. Consequently national as well as social prejudices are shutting the doors of the class-room to international feelings.

Now, as to the contradictions in the influences effecting the pupil's character, it is enough to point out three of them: 1. The school. 2. The home. 3. Public or private entertainments. The opposition and struggles between the moral conception acquired in these different en-

vironments are to a great extent obstacles in developing in his soul a highly human sentiment. Narrow religious or national education at home may destroy the good that the school has engrafted on his mind. Entertainments, private or public, and more especially the cinema—destroy to a great extent even the harmonious and benevolent work of both the home and the school.

It is a sad and atrocious thing to observe that poor innocent children are learning through cinemas to hate other nations whom they never know.

THERE ARE two more attitudes of mind that are menacing human international sentiment, namely, intellectual dishonesty and lack of tolerance.

When a religious man, in spite of the great similarity between the moral principles of his creed and those of another, still holds his own as superior to those of the other, he is certainly intellectually dishonest. When a teacher drives into the mind of his pupils that the imperialistic exploits of a Frederick the Great or a Napoleon are admirable, he is molding a society of dishonest intellectual machines. When a German, French, British or Italian teacher leads his class to believe that his nation monopolizes all the human virtues of which the others are bereft, he is shaping dishonest machines and thus ruining the work of true civilization.

It is this mental dishonesty that is poisoning life, that is eradicating all the sublime, the beautiful and good in human nature.

Intellectual honesty does not always involve tolerance. The attitude of a free-thinker as well as a devout dogmatic thinker, towards a religious belief—however intellectually honest both may be, emphasizes the point in consideration as a hindrance to international human sentiments. A teacher who is exclusive, and intolerant in his views does not contribute to the welfare of humanity. Tolerance in the school is what we need.

ALTHOUGH BAHÁ'Í schools are still in their formative period, yet their methods of teachings, especially in the subject of history, always have in view the ideal of inculcating in the children the spirit of love for mankind. Universal history with a view to acquainting the child with the general line of man's development and human solidarity, especially in the fields that have always either divided or united mankind, forms the essential program of the Bahá'í teacher. This does not mean in the least the exclusion of national history, which is treated in so far as it forms a part of the general movement of the history of the world.

Bahá'í teachers take the utmost

pains to mould the minds of the children into the most human cast. Brotherhood of man and real love for all mankind are always their guiding stars. It is incumbent on every Bahá'í child first to learn and practice the words of Bahá'u'lláh, "You are the leaves of one tree and the drops of one ocean . . . Associate with all religions and creeds in the utmost harmony and concord . . . Glory is not for him who loves his country but for him who loves his kind." And second, the teaching of 'Abdul-Bahá: "Beware of prejudice! Light is good in whatever lamp it is burning. A rose is beautiful in whatever garden it may bloom. A star has the same radiance whether it shines from the east or the west."

It is with such teachings in the schools that Bahá'ís counteract the bad effects on the child either at home, or in society. Happily for us the Bahá'í home cooperates with the school and even chisels off the bad effects of a narrow education in case the child is in a non-Bahá'í school. With such sublime teachings and ideals the child grows to be a lover of mankind and a servant of humanity. How could it be otherwise?

* * * *

Bahá'u'lláh has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law. . . . The holy Manifestations of God, the Divine Prophets are the first teachers of the human race. They are Universal Educators and the fundamental principles they have laid down are the causes and factors of the advancement of nations.

'Abdu'l-Bahá.

CHARACTER TRAINING

EDUCATION—the instruction and guidance of men and the development and training of their innate faculties—has been the supreme aim of all the Holy Prophets since the world began, and in the Bahá'í teachings the fundamental importance and limitless possibilities of education are proclaimed in the clearest terms. The teacher is the most potent factor in civilization and his work is the highest to which men can aspire. Education begins in the mother's womb and is as unending as the life of the individual. It is a perennial necessity of right living and the foundation of both individual and social welfare. When education on right lines becomes general, humanity will be transformed and the world will become a paradise.

At present a really well educated man is the rarest of phenomena, for nearly everyone has false prejudices, wrong ideals, erroneous conceptions and bad habits drilled into him from babyhood. How few are taught from their earliest childhood to love God with all their hearts and dedicate their lives to him; to regard service to humanity as the highest aim of life; to develop their powers to the best advantage for the general good of all! Yet surely these are the essential elements of a good education. Mere cramming of the memory with facts about arithmetic, grammar, geography, languages, etc., has comparatively little effect in producing noble and useful lives.

The thing of paramount importance in education is character training. With regard to this, example is more effective than precept, and the lives and characters of the child's parents, teachers and habitual associates are factors of the utmost importance.

The Prophets of God are the great Eductors of mankind, and their counsels and the story of their lives should be instilled into the child's mind as soon as it is able to grasp them.

DR. J. E. ESSLEMONT.
("Bahá'u'lláh and the New Era.")

A MESSAGE TO YOUTH

The following excerpts are here published from the baccalaureate sermons of the Presidents of some of the leading Eastern colleges, because they present an inspiring vision to the youth of the land, painting a picture by no means pessimistic of present day conditions and ideals in an apparently unspiritual age. The quotations were printed in The Boston Globe of June 16, 1930.

YALE UNIVERSITY

"AS LONG AS A nation's policy is frankly determined by the expectation of war with one or more of its neighbors," said President Angell of Yale, "and as long as its naval and military policy is guided accordingly, all talk of abiding peace must be ironic and will everywhere be so understood. Slowly if necessary, but steadily, we must move toward a psychology of peace and away from the prevalent psychology of war, and the men of your generation can render no greater service to humanity than in the advancement of this cause by the constant pressure of your influence.

"The period in which we are living may well come to be known in religious history as the 'age of unbelief,' the latest of many, for the lineage runs direct and substantially uninterrupted from the Greek philosophers of the fourth century B. C., with occasional later high points such as the British skepticism of the 18th century and the radical movement of the French Revolution. Hardly a week goes by that some new book does not appear attacking one or another of the strongholds of religious faith, while the popular magazines are flooded with articles of like character. Even college professors vie with itinerant lecturers and casual essayists in the chorus of atheistic propaganda. I

doubt whether any vital element in Christianity, to say nothing of other religions, has wholly escaped this assault.

"Inevitably contemporary youth is affected by those critical onslaughts upon Christianity, upon religion and morals in general. After all, our practical attitudes are the immediately important things. It is what we do that counts most certainly. Faith without works, as St. James remarks, is dead.

"The world needs real men, men of courage, both moral and physical. Evil and injustice are not inert, much less dead. They stalk abroad in social life, in politics, in business. If men like you will not do battle with them, who should? Moreover, crushing human need is all about you in the world crying for relief. Even in these times of great wealth, poverty and disease and crime and under-privilege constitute a challenge to that idealism which, thank God, never dies in youth, however thin and feeble it may become in later years. One need not be a professed pacifist to realize the grotesque futility of war as a means for the just settlement of international issues and its utterly irrational wastage of life and treasure. With the increasingly lethal character of the modern means of warfare, the time is rapidly approaching when even the fire-eating politician must hesitate to advocate armed struggle. With the Peace

Pact, the League of Nations and the International Court, from two of which our timid nationalists shy as too dangerous for us to contemplate, war should be made humanly impossible. But this will not occur unless the men of your generation so decree, and, if you do not so decree, you and your children with you may well be blotted out in the utter ruthlessness of the next war. This is not idle speculation, it is grim fact. Moreover, it is fact which cuts to the very root of the deepest instincts of pure religion.

"Let us agree without cavil that we are living in an age of moral and religious hesitation and uncertainty. Does this mean that, in consequence, our spiritual life must be paralyzed? Certainly not. The gods of the Greek Pantheon may indeed be dead, and Isis and Osiris but faint voices from the tomb; yet the God that dwells in the heart of man is not dead and will not die. There is that in the human spirit which cannot be wholly smothered by the fumes of a purely self-centered philosophy, nor choked by the tentacles of a smug materialism. You may teach that there is no God until many have come so to believe; you can ridicule as guileless, or as fools, all who put anything before the gratification of personal pleasure and worldly passion; but you can never wholly slay the ineradicable instinct for noble living, for daring spiritual adventure, for genuine devotion of self to the needs of society and to interests conceived as higher than this self and essentially sacred; and that is true religion."—*President James Rowland Angell of Yale University.*

HARVARD UNIVERSITY

"A BACCALAUREATE address is supposed to deal with the relation of men leaving college to the responsibilities about to be thrust upon them as citizens; and so when invited to give this sermon to the graduating class I asked myself what quality in educated men the world stands most in need of today.

"Knowledge has increased vastly in these later generations, and is growing at a rapid rate. Many laws of nature, previously unsuspected, have been revealed by scientific labors; the history and condition of men, his thoughts and impulses, have been explored; until much that lay concealed has become the common property of all civilized peoples. More knowledge, no doubt, is needed, and all glory to those who seek and find it; but it is not the gravest need of mankind now.

"Education, or rather the possession of the tools for getting it, is more widely diffused than ever before. For the mass of our people we need, not so much more, but better instruction. A lack of education is not the salient mark of our time.

"Intelligence is not in general deficient; and of energy and enterprise, the motive powers that make intelligence effective, there is, in our country at least, an abundance.

"In spite of the cynic and the pessimist; in spite of much misconduct public and private; in spite of the prevalence of crime in our land, there is much virtue and public spirit. The observation of a lifetime has led me to believe that these qualities have not diminished, but on the whole, have gained in

strength; certainly that has been my impression of college students.

"To many people it may seem overstrained, but to me one of the greatest, if not the most salient, defects of our day is the lack of wisdom. Cruel and disastrous wars have occurred throughout recorded history, but none that has involved so largely the whole population, or has been so widely harmful as the World War.

"Mankind is now seeing how to preclude war. Almost everyone is anxious for this; but no sensible man is perfectly sure that what all men object to doing they will not do. If we felt sure that wars would not come we should not talk about them so much. They need not occur if there were wisdom enough to direct the course of human conduct.

"A university like this is not endowed solely, or even primarily, for the personal benefit of its students. That is a great end, but not the greatest. If it existed for that alone there might be just cause for jealousy on the part of those who do not share its benefits. It is endowed in order that those fortunate enough to enjoy the privilege may contribute to the welfare, and especially to the wisdom of the whole people; and the public has a right to expect such an attitude from its educated men."—*President Abbot Lawrence Lowell of Harvard University.*

DARTMOUTH COLLEGE

"THIS TRADITIONAL SERVICE in which we are participating in the commencement exercises symbolizes the spirit which actuated the founders of our historic colleges in New England. They believed that hu-

man life uninfluenced by religious conviction was incomplete. They believed that unintelligence in religion was dangerous as elsewhere.

"In these few hours which precede change in our mutual relationships certain conditions can well be recognized which perhaps could less clearly be distinguished while attitudes of all-embracing wisdom on the part of college authorities, or of intellectual posing on the part of undergraduates, seemed inseparable from our common life. The conditions of American life have so changed that undergraduates in the main come to the college without any acquaintanceship with what religion really is, except in some of its superficial forms. Judged on the basis of these forms, religion appears unattractive and the undergraduate body becomes indifferent—if not actually resistant—to any formal attempt to approach it helpfully in clarification at this point.

"The religious impulse is to be found most purely in the spirit which animated Jesus, the great Teacher, and not in the corrupted ideals of His self-appointed or unintelligent interpreters, far remote from Him in thinking and in time. The resounding din of organization, the hysterical activities of political propaganda, the quarrelsome conduct of advocates of exact theological definitions, the confused counsels of social reform, are not the sources from which to seek either the comfort or the inspiration of a devotional relationship between man and God. As Elijah in days of old, seeking to know God, found him not in the great and strong wind which rent the mountains and broke in pieces the rocks, nor in the earthquake, nor in the fire, but in the

still, small voice, so today God most surely may be found in the reverence of the reflective mind and in the sensitiveness of the willing spirit.

"God grant these college years may have given hearing to our minds!"—*President Ernest Martin Hopkins of Dartmouth College.*

BROWN UNIVERSITY

"THE BUILDING OF life goes silently on," said President Barbour of Brown, "with materials which have been shaped in our daily tasks and our common place surroundings. For every man is a builder, not only in that structure which is rising in every land and in every city, but in the inner temple of the soul.

"It is well that we reverently acknowledge and seek the divine guidance as we do our forest and quarry work of preparation, and as we build ourselves with the product of our toil into the life of the world."—*President Clarence A. Barbour of Brown University.*

PRINCETON UNIVERSITY

A sincere and intelligent consideration of traditional religion was urged on the members of Princeton University's graduating class by Pres John Grier Hibben in his annual baccalaureate sermon. Pres. Hibben asked the men to see their studies of the past four years in science, literature and history in their bearing on the problems of religion.

The speaker urged them to think their way clearly through the problems of traditional religion and the skepticism of the age.

Pres Hibben declared in conclusion:

"There is something within man's nature, the power of his thought and will, which thus suggests a unique origin and contains deep hidden intimations that man belongs to the order of the spirit, and gives us an assurance of the reality of those ideas which have ever kindled the aspirations of our race, the ideas of 'God, freedom and immortality.' "

THE INSPIRATION OF GOD'S WORD

BYNE GOODMAN CAVENEE

THERE is an elevation accompanying an act of *praise* which comes in no other way. To find the good and to acclaim it brings out all that is best in ourselves. It puts us in tune with the good everywhere, makes us receptive to it and makes us desire it. Not only should we seek the good that is in all things and all beings but we should express our appreciation of it to the best of our ability. In doing so we expand our inner

self a certain amount and open it to a world of goodness. Nothing good dies; consequently the effect of such acts is lasting and remains with us. Furthermore it reacts upon others who hear us and tends to produce a similar expansion in them. Sincere praise is very powerful in its influence. So is criticism, but in a manner directly opposite to praise. Whereas praise expands, criticism contracts. Praise

warms the heart while criticism chills it.

Of all acts of praise, however, there is one superior to all others in its reaction upon us. In performing it not only are we in harmony with good everywhere but we are lifted into an exalted Presence which dominates us and leaves us desirous of nothing but His love and to know His will. When the heart voices songs of praise to its Creator it feels something of the vibrations of eternal love, the force of which carries it to or near to the peak of exaltation, according to the depth of feeling developed. The deeper the feeling the higher the exaltation and the greater the ecstasy of emotion produced. Such vibrations are full of a divine potency that regenerates the soul and fills it with the joy of living. The mind consequently becomes alert to new knowledge, and the vibrations of the flesh reach a higher plane through their contact with those above. Remaining in such exaltation the soul becomes immortal.

BEAUTY IS A divine attribute and its cultivation belongs to the soul. Appreciation of true beauty is a stage of growth and anything beautiful, either material or spiritual, is worthy of protection for its own sake because of the effect upon the soul. Appreciation of beauty in face or figure is easy and to a limited extent that of surroundings. Beauty in nature is a step more difficult and beauty of the soul still more, although it is the most important of all. Seeing beauties in nature helps to make one detached from material things and so is an approach to spiritual appreciation. It is natural to think of God when

one thinks of nature, and some understanding of His laws is necessary to any appreciation. Studying nature is one of the best ways to come into a proper relationship with Him. When one is lost in admiration of a sunset, or the magnificent spectacle presented to one's view from the top of a mountain, or when the senses are lulled and soothed by gazing upon a wave-tossed sea the soul is close to God. The natural forces are calming unless one is overwhelmed by their power or in danger from them. Merely breathing deeply of pure air lifts one temporarily to a higher plane, so if one did not do it for the body's sake it would be found profitable for the soul. Deep appreciation of nature whether in its natural state, or as reproduced in art or described in literature, especially poetry, is an indication that the soul has caught a glimpse of heaven and sensed the beauty there. Music at this stage will bring it even closer.

But beauty in all its glory is seen only by the soul that has known its Lord and witnessed it in Him. The beauty is everlasting and its memory never fades, the light that surrounds it dims all lesser things. There is no beauty that approaches the shining splendor of His radiance, his majesty, His glory. Seeing this the soul is satisfied forevermore.

A LARGE PART of our energy is wasted in useless *effort*, energy which would be far better expended in building stronger bodies and souls. Especially is it wasted in diseases of the mind, in worry, fear, petty vexations, pride and doubts. This is due to depending upon human intelligence to solve all diffi-

culties and it is not equal to the task. In fact no one of them is actually solved through human endeavor alone. The sooner one realizes this truth in its completeness the sooner he will find the remedy. Few situations involve only ourselves, except some diseases of the flesh and occasionally our own talents, for practically all of them are in some degree dependent upon circumstances in general or upon other persons for their solution. Because of this fact the individual cannot control them and the above-mentioned diseases are the result.

The true remedy can be found only by discovering the laws governing our own existence as well as our relationships with each other and beginning to live by them. The knowledge of them must come first to be sure, but that amounts to little if we do not follow them faithfully. However, we are only too glad to do that, once we understand something of their significance. This is where the secret of right effort applies.

Consider the lilies, how they grow. Where is any effort expended? Not only is everything needed for their growth provided without thought on their part of how the provision would be made, but all that they actually do is to keep their faces turned directly to God singing His praise and glory in their beautiful pure white blossoms. Only when man's heart is purified and his prayer becomes a song of praise does he resemble the lily. Only when he prays to be free from all petty worries and burdens and to have his mind and heart and being filled with love in their

stead, leaving all else in the hands of God, can he learn to sing.

WHAT A beautiful word is *hope* and how beautiful is all the world where hope is. It is the foundation of faith, also tolerance and charity. Even in the depths of despair the voice of hope is not stilled for long, and when faith in God exists we rise, at least temporarily, to the heights of glory.

Hope is the beginning of all success and happiness whether material or spiritual. Without hope progress would not be possible. It is a torch that burns within the heart through all eternity and although it may be dimmed it is never extinguished. But to burn brightly and to cause a glow of radiance about it the heart must be pure. Then the radiance is reflected as in a mirror and in its presence others must feel the light of the torch within themselves brightened. The hope that comes from a heart purified by divine love is contagious.

Hope then is also a force of attraction, bringing to the heart wherein it abides all that is good and beautiful in others. It is a magnet that draws all unto itself. In fact it has magnetic power which, next to love, is the greatest power in the world. It is the secret of magnetism and eventually overthrows or conquers all lesser powers. There is a sovereignty, a dominion, that belongs by divine right to the heart aglow with hope and this sovereignty is enduring, this dominion imperishable. Hope is a coworker with love, and through these two all blessings are ours, lifting us at last into that eternal reunion for which the heart has ever yearned.

INTERNATIONAL PEACE GARDEN

MARTIN L. DAVEY

We take pleasure in publishing the following address delivered over the radio by Mr. Davey, the Tree Expert, on Easter Sunday. This man of vision gives an interesting description of the wonderful project of an International Peace Garden to be created somewhere on the boundary line between the United States and Canada. The hundred years of peace between these two enterprising countries is one of the most significant evidences that nations can live together peaceably with no deprivation to themselves but only gain and progress, hence the value of such a Memorial Garden.

FRIENDS everywhere, today I would like to tell you about the proposed International Peace Garden, which is to be created somewhere on the boundary line between Canada and the United States.

This inspiring project is sponsored by the National Association of Gardeners, an organization of nature lovers, whose lives are devoted to the work of maintaining beauty on private and semi-private places and in public parks. It is one of the most unselfish, and beautiful, and far-reaching undertakings that one could imagine, and should have a powerful appeal to the finest instincts of the people in these two great neighborly nations.

The idea was conceived in the noble spirit of Henry J. Moore, Lecturing Horticulturist for the Province of Ontario. It was proposed at the annual convention of the National Association of Gardeners in the City of Toronto last August, and was received with moving enthusiasm and with the fervor of a great crusade. Without a dissenting voice and in the spirit of earnest purpose, it was decided to accept the heavy responsibility of sponsoring this monumental project.

For more than a hundred years, peace has reigned inviolate between the peoples of Canada and the

United States. No finer example of neighborliness or enduring friendship could be found in the world than that which exists between these two adjoining countries of the North American Continent.

How appropriate it is, then, that an International Peace Garden should be created on the imaginary boundary, half on one side and half on the other. It is proposed that this Garden shall be a thousand or more acres in area, and that it be located some place on the line where it will be accessible to the greatest number of people.

In it will be planted all the varieties of trees, and flowers, and shrubs that can be grown in this latitude—beautiful living things that will speak more eloquently of the fact of peace and the will to peace than any towering monument built of cold and inanimate stone. Many of these growing things will be contributed out of the abundance on the private places in both countries, but the work of creating it will require a considerable investment. Then there will follow, in a natural course, the problem of raising a sufficient endowment to maintain it into the long distant future.

It is the plan of the National Association of Gardeners not only to welcome the larger contributions

from those who would enjoy helping in a substantial way, but also to make a special appeal to all the school children of Canada and the United States, asking that each one, so far as possible, give just a little so that a multitude may have a part in this great living monument of peace.

It seems to me that no more useful thing could be done than to enlist the school children in this spiritual and intellectual stimulation. To think peace is to live peace. To think it actively and consciously is to build up in the on-coming generation the spirit and the will to peace. If we receive nothing more than the development of this fine philosophy of neighborly living, we will have been compensated a thousand times for all the effort and all the cost.

In Holy Writ, we find a powerful bit of logic: "As a man thinketh in his heart, so is he." If in the development of this worthy project, the sponsors of the movement can cause the children of Canada and the United States to think the language of peace and to be inspired by its idealism, the results will be more substantial and lasting than have been achieved by the brilliant statesmen since the beginning of civilization. Nor will it be easy for cunning politicians to undo the effectiveness of this inbred philosophy.

We can visualize this International Peace Garden as a thing of impressive beauty, where in a short space of time foliage and flowers will vie with each other to produce a quiet elegance and a glorious charm that will lure the nature lovers of this continent and the world.

Yes, it will be the Mecca of unnumbered thousands of those who love the beauties of nature and those who are moved by the spirit and purpose of peace.

In this Garden the living, growing things will symbolize the development of an enduring friendship and will typify the substantial character and spiritual force of two great peoples. This outdoor beauty will be the handmaiden of fine human qualities and will express in eloquent fashion the deep-seated purpose of lasting peace that has operated so powerfully for more than a century, and that is more firmly imbedded within us now than ever before.

About it all will be an atmosphere of admiration and respect that will be akin to reverence. Deep in the hearts of all normal human beings there is a longing for the blessings and the fruits of peace. These beautiful growing things will express in a sublime way the hopes and aspirations of the people of two nations that have lived side by side without conflict as an example to the world.

Man could build countless monuments of steel and marble, and place them at frequent intervals along the extensive boundary line, but each one would be cold and forbidding and could not kindle the fires of enthusiasm in a single human breast, nor inspire one mortal being to loftier sentiment.

There is something about this idea of an International Garden, with living trees and flowers and shrubs, that stirs the imagination. It seems to be so fitting for this purpose. It is such an appropriate manifestation of human ideals. It

is so expressive of the finer qualities of human nature. It is at once satisfying and uplifting.

Year after year innumerable people will travel to see it and will think the thoughts of peace. They will be moved to a keener realization of the fortunate circumstances under which we are permitted to live as friends and mutual well-wishers. They will carry back home with them a new sense of their own responsibilities as neighbors.

Pictures of this International Garden should hang in every school-room in Canada and the United States to proclaim its meaning and its purpose. Stories of it should be told in lofty sentiment to every new class of children that will be the citizens of tomorrow. It should be proclaimed from every pulpit and told with enthusiasm in the quiet of every fireside.

This undertaking appeals to me as a thing of highest value and far-reaching possibilities in the thinking and the living of both peoples. It will not and should not detract in the slightest degree from the patriotism of Canadians for Canada, or Americans for America. We expect Canadians to be loyal to their own country, and they expect the same thing of us. No person would be worthy of citizenship in either country if he were not patriotic toward the land of which he is a part. But we have been neighbors for a long time, and we shall continue to live side by side in peace and friendship and in mutual respect, so long as we have the character to understand the rights of each other and the capacity to live and act on the plane of higher civilization.

The National Association of

Gardeners deserve the fullest commendation of all peace-loving citizens for their willingness to assume the responsibilities of so large an undertaking in the interest of us all. They should have the lasting gratitude and the cordial support of every manly man and every noble woman, in whose veins runs the blood of honor, and whose mind is ruled by the processes of reason and human idealism. I bespeak for them the most generous and enthusiastic support. Our loyalty to the cause which they represent will be rewarded by an International Garden of Peace that will speak powerfully to the people of our own time, and carry the message of friendship and good will to many unborn generations.

It is said by some that there will always be war, and it is possible that mankind as a whole has not reached that stage of development where the scourge of war can be permanently removed from the world. It is also possible that crafty and selfish tyrants may disturb the peace of mankind here and there. It is conceivable also that in some places self-seeking and designing politicians may lead their people astray. But it will not be in response to the popular will, except where people are deceived and misled.

The desire for peace and its benign benefits is instinctive with every normal father, and is a basic impulse that surges through the heart of every mother who has gone down into the dark valley to bring a new babe into the world.

The people, the great masses who make up each country, want peace. The higher the civilization which

they have been permitted to attain, the more definite and fixed is the conviction that they have a right to live in peace, and to work out their individual destiny unhampered and unscarred by the ravages of war.

How appropriate it is, in this significant period when sincere efforts are being made by the leaders of the great nations of the world to arrive at mutual understanding and to provide a more permanent basis for world peace, that this International Garden should be projected! What a happy thought it is that inanimate steel and marble should be eliminated from its being, and that no cannon or other sign of strife should have any place in its creation or existence! It is to be just an immense garden of growing things where beauty reigns and where friendship is the theme.

Canada and the United States have offered to the world an example that is worthy of admiration and emulation. We have lived as neighbors without the necessity of armed strife for more than a century. There lies between us an imaginary dividing line of some three thousand miles in length. Not a fort or a battleship has been found necessary along that far-flung border. Not a soldier needs to be stationed there. We have business and social and political intercourse without the remotest necessity of military maneuvers. We understand each other. Each people forges ahead to its own logical destiny in its own way, and each respects the rights of the other.

These impressive facts constitute

a magnificent tribute to the character of the people of both nations, and are evidence of a form and degree of civilization that should be a source of enduring satisfaction to all who are permitted to be citizens of either country. What a lesson it is to the world, and what a challenge to the cynics who have no faith in the capacity of human beings to live rightly in relation to their neighbors.

There could be no more fitting evidence of the friendly spirit and the understanding of the people than the creation of this significant International Peace Garden on the boundary line, where men and women and children may go to admire the living, growing things and to be inspired by the beauties that they see everywhere about them, to live and act the ideals of peace, both as individual citizens and as essential parts of either great nation. All the eloquence of Demosthenes, all the logic of Cicero, and all the mastery of Shakespeare cannot compare with the powerful appeal of the International Peace Garden to the hearts and minds of those who live upon this continent, and those from other lands who come to see, with minds that understand and hearts that comprehend. The language of trees and flowers and shrubs, though mute and inaudible, will be more eloquent and more convincing than the language of statesmen, philosophers and poets. This International Peace Garden will proclaim the lofty spirit of two great countries. Yes, it will be a glorious and beautiful picture of the soul of the people.

SONGS OF LIFE

LORNA B. TASKER

AFTER SEEING THE MOVING PICTURE
OF 'ABDU'L-BAHA

He walked the earth once, patient and tender
And the Light
Of Heaven shone around Him.
All who saw Him
Felt the joy and peace and love.
Shall we forget?
Nay, still He walks among us.
We are blind,
Wrapped in a storm of self.
His sun still shines
Into the hearts of men.
Reach forth your hand, my brother.
Here is mine.
Clasp we in deathless love
This shining hour.
Then when the storm shall fold us
Once again
In its gray fury, though we see not clear,
Still hands shall clasp, and hearts
Shall still remember.
And the temptation shall lead unto light,
And the light shall shine.
It shall flame till it burn away
Desire and doubt.
And then shall come a river
Deep and clear
To sweep away the ashes
And leave naught
But white sand shining sweet and clean
Unsoiled by struggle.
And then shall come a voice,
Saying—
I was the doubt and the desire
The light, the flame, the river
And the sands,
I was the struggle and the triumph.
I am God.

PREMATURE

In a sweet hour when my heart
Was filled with joy,
I said to God, "I love you more
Than all the world."
And God said, "It is good."

Next day He took my joy,
And when I cried
Aloud in anguish, "Child," He said,
"Take back thy joy—play yet another year.
Try not thy wings again till thou art grown."

PURE SPIRIT

My soul went on a pilgrimage
Through unreality
This morning when the wind
Blew all the grass in silver, and the tide
Ran swift beneath the sun.
I saw the yellow flowers nodding softly
By the wall,
And trees agleam with cobwebs thickly strung
With sunfilled dew.
I saw the myriad seagulls drifting white
Down tides that ran from blue to wine-red purple
Hastening out to sea.
I saw the wide clear sky
Grow hot with light.
My soul went on a pilgrimage through these
In search for God.
And when I found Him, far beyond them all,
I heard Him say—
"Dear child, you brought Me with you.
Now return,
And find Me—everywhere."

WAITING

Dawn, pour thou into my soul,
For I am a pool,
Waiting thy sea of light.
All night the marsh grass waved
Between me and the sky
Fine lines of thought and dream,
Keeping the sky from me.
But now the wind of love
Has swept me clean.
Dawn, pour thou into my soul.
I am a pool,
Waiting—waiting for thee.

TO 'ABDU'L-BAHA

I am too small
To love God truly.
Yet,
Because I love You,
I sing songs
To God.
This be Your part—
To kindle song,
A flame,
Upon the altar of my heart.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

AUGUST, 1930

NO. 5

CONTENTS

	Page
Editorial, <i>Stanwood Cobb</i>	131
The New Economics, <i>Dale S. Cole</i>	134
A Pilgrimage Through Persia: 2-Hamadan, <i>Martha L. Root</i>	139
The Bahá'í Religious and Social Plan, <i>Abdul Hussein Isphahani</i>	143
A Pilgrim's Scrip—1. Haifa, <i>Beatrice Irwin</i>	148
Searching for Truth—A Spiritual Autobiography	151
Concerning Prayer, <i>E. M. Grossmann</i>	155
The Cave of Elijah, <i>Walter B. Guy, M. D.</i>	156
A Look Forward In Medical Service, <i>Bertha Hyde Kirkpatrick</i>	159

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

STANWOOD COBB *Editor*
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Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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Members of the Bahá'í Spiritual Assembly of Hamadan, and a few other friends entertaining Miss Martha Root, international Bahá'í teacher and journalist from the United States, on her trip through Persia. (See page 139.)

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

AUGUST, 1930

NO. 5

"One of the functions of the sun is to quicken and reveal the hidden realities of the kingdoms of existence. Through the light and heat of the great central luminary, all that is potential in the earth is awakened and comes forth into the realm of the visible. The fruit hidden in the tree appears upon its branches in response to the power of the sun; man and all other organisms live, move and have their being under its developing rays; nature is resplendent with countless evolutionary forms through its pervading impulse; so that we can say a function of the sun is the revelation of the mysteries and creative purposes hidden within the phenomenal world."

'Abdu'l-Bahá.

THE INFINITE abundance which characterizes the phenomena of the natural world is nowhere more striking than in the physical life of the sun. This great cosmic center of life and heat to its surrounding planets is pouring forth energy with a profligacy which can only be explained upon grounds of infinite supply. It must be realized that the sun's rays are going out into space in every direction. What the average person does not appreciate is the astounding ratio of the total daily radiant energy of the sun, as compared with the microscopic amount of it received by this planet and making possible our life, health and happiness. It has been estimated by recent astronomers that only about a two-billionth part of the active energy of the sun is intercepted by this planet. In other words, the sun could with equal ease and without the expenditure of one iota more of energy, light and heat two billion other planets the size of the earth at the same time that it is caring for our needs.

When we survey this astounding vitality and superabundant energy

of the sun and its so lavish expenditure of power disbursed into space, we come face to face almost with Infinity itself; for the relation of this total energy of the sun to the actual work accomplished upon its planets, bears almost the proportion of the Infinite to the finite. Certainly from every practical point of view, we may assert that the sun not only has, but is actually giving out, infinite supplies of energy. Here we have a picture in nature of a supply so rich and abundant as to be impossible of exhaustion or even of complete utilization for the utmost of man's needs.

A SIMILAR lavishness characterizes all of the phenomena of nature as we know it, both in the heavens and upon this earth. Two thousand island universes are conceived to occupy sidereal space, of average size equal to our own island universe the Milky Way, and separated by inconceivable and vast voids. Such is the grandeur of the scale upon which nature works in the cosmos as a whole. Or if we

turn to our own microscopic planet, we find again the same lavishness expressed in all phenomena of natural life in the tremendous scale upon which life is created in its lower levels in order to eventuate in Man.

Only in the life of man himself do we observe circumscription, lack, and destitution; while in the world of nature everything bespeaks of lavish generosity on the part of the Creator and of a bounty which is infinite in its supply.

Man has created in his own world a mode of life in which want is more characteristic than plenty. Why is this? Let us not assume that such a situation was intended by the Creator. Shall He lavishly expend so vast a quantity of precious solar energy upon a void, and yet, pinch humanity—the highest expression of creation—with want and deprivation? It is impossible to conceive that the Creator works in such a way. No, the same abundance was intended for man as for the natural world, not only was intended but exists on the plane of reality. It is man's own wilfulness and selfishness which have caused human society to become so characteristically limited in its supplies as proportioned to its needs.

It is not the fault of nature that people have not enough to eat, but the fault of our economic system which is based almost wholly upon the self-seeking and exploiting attributes of man. How is it possible that there is not enough wheat to eat when economists are telling us that the farmers are producing too much. The fact is that much wheat now produced is not being sold; and so with cotton and other

staples. The earth produces abundantly for man. But humanity, having arrived at no adequate way of distributing this lavishness, sits down in want and deprivation and permits the consumer to be in need at the very moment when the producer is suffering economically because it is said there is no market for his goods.

AGAIN LACK is evidenced in the matter of the use of power as at present discovered or invented by the human race. Inventions which might extend power more cheaply to the whole of humanity are held back because they would lessen the profits of present capitalists. The aim of society as a whole seems not to be to find out how cheaply the blessings of nature can be disbursed to every individual, but to find out how most successfully to center and focus her blessings upon the few who have power and brains enough to establish monopolies. Thus it is that while some suffer from a very plethora of wealth the majority of humanity faces a bare subsistence and are deprived of all comforts and of many necessities.

Is this the universe that we see as the telescope looks out into space? No! The astronomer sees visions of infinite power and blessings for humanity in the subatomic energy of the sun. While economists are bewailing the exhaustion of the earth's coal deposits, astronomers are preaching the discovery of infinite supplies of power from the atom, or from the very space about us. But, undoubtedly, this discovery is to be held back from humanity until universal peace is established together with a divine

order of civilization which assures a just and kindly distribution of economic wealth.

LET US try to conceive of the ease and comfort which would accrue to humanity when an infinite source of power easily and cheaply applied to the needs of man should become available. This power could be used to create nitrogen from the air and otherwise to increase fertilization of the soil; to irrigate waste spaces; to speed up production. It would create, with the genius of man at the helm, a superabundant supply of all agricultural and textile needs of man. The same power applied to manufacturing would assure a wealth of goods such as now we can hardly conceive. Distant travel would be brought within the reach of the most humble individual, and the application of such efficiency to the machinery already in the world would assure more leisure to workmen.

All this, however, is dependant

upon the reorganization of humanity in terms of service rather than of exploitation, otherwise this power might be used to still further enslave the guileless and humble. The new divine civilization must be dedicated to humanity as a whole; and the greatest genius of the human race in the future must be spent not so much in production as in the problems of distribution.

It takes no great stretch of the imagination to realize that the great law of abundance which reigns throughout the cosmos is destined to apply to the economic life of man both as an aggregate and as an individual.

Let us realize that deprivation as humanity knows it at present is purely its own creation. And let us reach out for those means which God has given us for creating a world of peace, of plenty, of joyousness. This can come about only when the divine civilization, the pattern of which has been given us by Bahá'u'lláh, is established.

* * * *

"Now concerning our social principles, namely, the teachings of His Holiness Bahá'u'lláh spread far and wide fifty years ago, they verily comprehend all other teachings. It is clear and evident that without these teachings progress and advancement for mankind are in no wise possible. Every community in the world findeth in these divine teachings the realization of its highest aspirations. . . . Should these sublime teachings be diffused, mankind shall be freed from all perils, from all chronic ills and sicknesses. In like manner are the Bahá'í economic principles the embodiment of the highest aspirations of all wage-earning classes and of economists of various schools . . . all shall bear witness that these teachings bestow a fresh life upon mankind and constitute the immediate remedy for all the ills of social life."

'Abdu'l-Bahá.

THE NEW ECONOMICS

DALE S. COLE

The author, whose frequent articles have proved of great interest to the readers of The Bahá'í Magazine, is an electrical engineer of Cleveland, Ohio, and is a deep student of economics.

AFFAIRS of business account for a good portion of life spent on this planet, perhaps justly so, for an active, effective life is good. However, the old adage "business is business" is not as apt or relevant as it may have been in the past, and some business leaders are expressing thoughts which are both interesting and startling.

An attitude seems to be developing which holds that mere statistics and the technical interpretations thereof, are not altogether sufficient to place in the hands of those interested, all of the data necessary to shape the course of common endeavor towards that which will result in the greatest good for the largest number.

Agreement is fairly general that business which does not so result—is not sound business. It is also generally indicated that, aside from the benefits themselves, human progress is predicated on sound business, because commerce and industry have profound influences on social conditions.

Sound business may not, however, always insure uninterrupted periods of maximum commercial activity. This contingency may not be an untempered calamity.

A very well known man has stated that he believes periods of business depression are not without their chastening effects. During prosperous times wasteful

practices flourish. Carelessness grows and crime increases.

When business is poor and there is much unemployment, men are jolted out of their neat complacency. They fear because they are unable to control the situation. Instinctively they turn to higher things, to their Creator, seeking encouragement and consolation. Waste is stopped. Efforts are redoubled. Faith increases.

It has been suggested that when fifty-one per cent of the people actually decide to render real service—then prosperity results. A small majority influences mundane affairs. May not even smaller numbers, working in unity, be yet more effective towards spiritual advancement?

The recent cataclysmic changes in the business world of the United States focuses attention on a factor which has been assuming increased importance for some time. Other matters have received more attention for a variety of reasons, but it can no longer be doubted that there is a great and general shift of human interest from politics to economics. Among the greatest problems of the next decade, and thereafter, will be found those of economic relationships.

People are not now so much interested in political matters either as regards their own internal national problems or those of inter-

national character. They do not want to fight or bicker. They want to work peacefully, to acquire a competence, and to enjoy some leisure. They are beginning to realize the importance of the spiritual nuances of life.

If opportunities are to be realized to work peacefully, to acquire a competence, and to have time for the better things of life, it is being learned that we must look to the realm of economics and not to the turmoils of politics to bring about the desired conditions.

Economics is the mechanism through which existing ills must be attacked and treated; but the inspiration, the drive, must come from fundamentally deeper sources.

Recently, Mr. Calvin Coolidge said that "we must put first things first," "set small store by things which are temporal," and strive "mightily for the things which are eternal." He reminds us that "we cannot give all our thought to material success. We cannot be relieved of all hardships. We should not faint at the first obstacle."

And there are obstacles. One of them is the purely national idea of economic welfare; the rather limited and short-sighted idea that one nation need not consider the well being of other nations. But there are indications that this attitude is undergoing revision.

The international aspects of trade are being forced on the attention of every nation and its thinkers. For instance, the United States has been for some time now a great creditor nation and at the same time has enjoyed a favorable balance of trade. We have loaned

much money abroad and continued to export more goods than we imported. This it is said, cannot go on indefinitely. There will come a time when we must accept more goods from abroad.

How will an excess of imports over exports affect many of our industrial and social conditions? There may be many answers to such a question but the important part is that we can no longer ignore the possibility. World trade, international cooperation and good-will assume increasingly important prospects in this age of new economic relationships.

What of the threat of a tariff war? We erect high barriers to keep out foreign goods in an effort to keep our own wheels turning. Reprisals on the part of other nations are not unreasonable and instead of cooperative, smooth course of international trade, a retrogressive and dangerous situation may not be improbable.

Tariff walls are only one of several kinds of obstacles which must be eliminated or circumnavigated if world trade is to fulfill its highest function. There are also geographical lines, limitations of speech, racial prejudices, and religious bigotry to overcome.

World trade will assume increasing importance as the years go by. It offers the only chance of doing things on the large scale which seems necessary to the newer economic laws which hold sway. World trade cannot be carried on advantageously if hampered by too narrow nationalism, prejudice, suspicion and selfishness.

Mr. Owen D. Young recently pointed out that "we may sign

great declarations of peace, but we shall concurrently find, if we follow a narrow economic policy, an increasing resistance in countries less well off than ourselves, to that disarmament which is the insurance of the peace that we seek."

When mass production has once gained headway, there is need for ever-increasing markets. Normal obsolescence of things purchased is not sufficient to keep the mill wheels whirring, nor does population increase rapidly enough to provide the needed outlets. Wider and wider markets are necessary. Where but in foreign fields can these be found?

That our mass production machine has brought a high standard of living is generally admitted. It is unthinkable that such a standard should regress. It has its ills, many of them, but there are great advantages. In other parts of the world, can the standard of living be improved by similar methods, and if so can we learn to use advantageously the leisure resulting? How can a great international productive mechanism function except through close cooperation of the component parts?

A new business philosophy is forming. The United States preaches, from recent experience: machine production, high wages, shorter hours, greater purchasing power. Spend, that the wheels may be kept turning; that you may have wages to insure purchasing power. Incidentally it has been found that the more leisure, the more wants; the more time to spend the greater the consumption.

Europe has not yet held with all of this. Their program has been

low wages, long hours, thrift. Europe has not thrown off post-war depression. The United States has apparently forged busily ahead. Which philosophy will you choose?

Somewhere between these extremes will there not be found that which will define progress as that which brings the greatest good to the largest number?

Be that as it may, the requirements of expanding commerce are forcing a better international attitude. Business cannot and does not wait for the flag. Economics outstrips politics.

As world trade increases among nations, and it must increase, there will be more and better intercourse even though the needed international language is not yet adopted. There will be closer acquaintanceship, broader understanding.

Economically, Europe is a group of water-tight compartments. Each country is marked off not only by geographical and racial boundaries but by economic restrictions and regulations. It is beginning to be recognized that this may be one of the reasons for sluggish commercial recovery and advancement.

Economically these barriers are liabilities. Socially they are a handicap to better race relationships. Spiritually they impede the universal realization of the brotherhood of man and the oneness of mankind.

Back of every change, every trend, every step—there are significances.

Sometimes it seems as if man had failed in trying to bring about, voluntarily and effectively, better conditions in the world; and that economics is taking these matters

out of his incompetent hands and under the guise of business expediency bringing about many desirable improvements.

The world has great tasks to perform, much business to transact, many wants to fulfill. And in fulfilling these wants according to the dictates of science, social conditions will be greatly effected, the mode of life will be universally and continuously bettered. It seems that these great changes are intimately associated with the application of science to commerce and industry and that the mechanization of life has much to do with it. The machine must be made to serve man, and apparently it can best do so when running at high speed.

In order that the industrial machine may function efficiently as a machine and as an influence towards human progress, adequate markets are required. These can only be obtained through world trade; world trade in a broader and yet more intimate sense than it has been realized before, wherein not only commodities are traded, but wherein many intangible services and reciprocities draw peoples closer together.

In the panorama of life a number of interesting pictures may be projected. These will have to do with—

1. The effect of the increased use of machinery on human life both here and abroad. Sufficient is being said about this in the press of the moment to indicate its importance.

2. The problem of what mankind will do with the increased amount of leisure in prospect.

3. The necessity of better inter-

national understanding and cooperation.

4. A deeper interpretation of business statistics.

5. A broader conception of the function of business.

6. The increased importance of economics and the relatively decreasing interest in politics.

7. Agriculture's place in the commercial scene.

8. Our attitude towards work.

9. A sincere desire to know the truth.

In all of this, international aspects seem to be assuming greater and greater importance. In a recent editorial in *The General Electric Review* may be found these admonitions:

"We must think internationally; politics must break down some of her artificial barriers. Statesmen must heed the voices of Science and Economics. There is no permanent blessing in being too rich to be loved and there is no serenity in being over much envied."

Thus is the warning sounded as regards the United States. Will we heed it? Will we assume leadership in the solution of the problems of economic relationships which confront the world and back of which lie deeper and more significant factors, those things which affect the spiritual life and well being of every individual?

Mr. Owen D. Young has voiced a powerful plea—

"I pray for sober and sensible responsibility, a spirit of friendliness and helpfulness and cooperation for all, a spirit of restraint in the use of power which has been

entrusted to us, and most of all, restraint in speech."

Does it not seem that with the great currents of constructive thought which are surging through the business world there are forces back of these conditions and trends and changes which although more or less obscure are nevertheless powerfully active in bringing about a betterment of conditions?

Does it not seem as if these forces are working, not only to bring about the necessary changes, but to stimulate mankind to a realization that these forces can be relied upon? Are we not gradually casting away our cumbersome method of trial and error and learning to reason more effectively?

And does it not seem that in becoming more familiar with these forces man will realize that he may have mistaken means for the end, that in the final analysis the mere machinery of business is not the essence of the problem? Final results are paramount, and no results which do not contribute to the

greatest good for the largest number are acceptable.

Perhaps we are beginning to realize that we have not appreciated the real purpose of life, and that when we do we will not be content to let economic necessities drag us along, but will assume the active directorship of laws, bending them to the common good, and shaping the destiny of mankind according to *the great purpose*.

According to the Bahá'í Revelation the fundamental forces are divine, and man's duty is to so orient his activities that he may become the channel for their operation.

Commercial success is not the end of life—it is but a means towards the physical and spiritual advancement of the world.

This definition in no way restricts man's endeavors. It enhances them, and we are taught that the daily tasks of this work-a-day business world, when carried out in the proper spirit, are high forms of worship.

* * * *

"Material affairs are of two kinds. The first kind are those concerns which have no direct relation to life. They contribute toward luxury, effeminacy, indolence. Indulgence in these things makes one negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual Powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness."

—'Abdu'l-Bahá.

A PILGRIMAGE THROUGH PERSIA

2.—Hamadan

MARTHA L. ROOT

This is the second installment of the serial story by Miss Root concerning her experiences in Persia. The first article which described her visits from Baghdad to Kirmansháh, was published in the July number.



FEW miles out from Hamadan, the Spiritual Assembly of nine came out in a motor car to greet us; yet a little nearer and there were nineteen other cars and several of these were filled with ladies. Twenty automobiles in which were Bahá'í brothers and sisters, came into the city with us. It was a triumph for the unity of the East and the West.

"Not even emperors and kings have twenty motor cars awaiting their approach," said our Hamadán friend laughing. He was the one who had accompanied us from Kirmansháh.

The guest was taken to the hotel and a little reception followed. Many of the Hamadán Bahá'ís are Jewish and they seem to have considerable freedom in serving the Bahá'í Cause. Perhaps the mulahs think that as long as the Jews have never accepted Islám it does not matter if they change their faith to the Bahá'í belief. But among those five thousand Bahá'ís in Hamadán there are many wonderful Muhammadan Bahá'ís too, who previously had been most bitter against the Cause. Also there are many Bahá'ís there who cannot openly declare their faith.

On the way to the Bahá'í schools and to the Bahá'í Headquarters' buildings we pass through a little square where rest the tombs of

Esther and her uncle Mordecai. Who will be the new Esther in this City of Hamadán? A visit to the Bahá'í Girls' School makes one think that in that assembly of splendid girls she may be being trained here and now. In this excellent School for Girls and in the fine Bahá'í Boys' School are many hundreds of students. Non-Bahá'ís also send their children there because these institutions have a very high standard.

All the Baha'í youth of Hamadán are being trained to take their places on all committees, to become Bahá'í speakers and teachers and to write about the Cause.

During my stay of three days I lectured before five hundred and fifty people at each session, and each time it was to different believers. Every guest came by invitation, presenting a card at the door. No hall is large enough to hold them all, and few cities in Persia can have even as large Bahá'í gatherings as these. Bahá'í delegates came from several villages around Hamadán to greet the sister from the West.

During my journalistic work I visited the Mayor of Hamadán, Mr. Gholam Reza Afkhami; and the Head of Western Education of Persia, Mr. Ali Ashraf Mumtaz. Both men are keen workers for the progress of Irán and both are optimis-

tic that Persia is going forward to a great era. The Mayor had been a general and he was in full uniform. He said that Persia is safe for travel. The sole credit for this secure and progressive Persia, he said, is due to His Imperial Majesty Shahanshah Pahlevi.

Certainly the writer thinks that this great Shah is a benefactor not only to Persia, but to all humanity, for in this universal cycle, in the family of nations each member must be reliable, dependable, in order that all may be in peace and able to progress. During the reign of this present Shah there has been more justice, tolerance, and kindness than with any preceding Ruler, of that long preceding line of the Kajar dynasty. Those rulers were born to excessive luxury and to despotism, but His Imperial Majesty Pahlevi, Shahanshah, was a soldier, then a general, later Minister of War and then Prime Minister. He has come from the people; he knows hardships, sufferings; and his experiences have made him considerate for others and liberal and fair. Only a soldier, a general, Shahanshah could have brought about the unity, the safety and the progress of Irán.

MR. ALI ASHRAF MUMTAZ, Head of the Education Department of West Persia with headquarters at Hamadán, in an interview, said that the plan of the Government is to increase the number of primary schools throughout the country. The higher institutions of learning will be in the cities. He showed how public education has progressed more in the past nine years with His Imperial Majesty Pahlevi Sha-

hanshah than during the fifty years that went before. The writer thought of Lord Curzon's words and saw his plan fulfilled before her very eyes. This great English writer had said: "If I had any voice in the regeneration of Persia, I would not bring out a company in London but I would organize a coup d'état in the village schools."

One of the greatest secrets of the present Shah's remarkable reign is that he has introduced new methods in education, education for girls as well as boys, and education for the nomad tribes. Mr. Mumtaz said that the very nomad tribes who at first rebelled against the introduction of schools now are sending requests to the government for more schools and more teachers. This western Persia is the most backward part of the entire country, because it is here among the mountains that many tribes have been living the migrating, wandering life of nomads. The government is trying to get them settled on lands and grouped in villages, but of course this takes time. Some of the children of the chiefs are brought to Tihrán and educated in the government schools.

Mr. Mumtaz has established a library for western Persia. Courses have been introduced in sewing and carpentry in some of the schools, while in a factory some pupils learn to make Persian rugs, and a few boys are being trained as fine tool-makers.

"We are delighted with the American system of education", said Mr. Mumtaz. When the writer asked him what the United States could do to help Persia, he replied that it would be a great service if

American educators could come and give lectures on the American system of public instruction, or if they could send books. He himself studied in Paris and while there he met Madame Hippolyte Dreyfus-Barney who has done so much for education in France and in the educational section of the League of Nations. She would be welcomed very warmly in Persia if she could come and speak.

The writer suggested that it might be very good if a group of American experts, each a high authority in his particular work, could make a trip through Persia—an educator, an industrialist, a business man and an agriculturist. Mr. Mumtaz said it would be excellent. This is not at all impossible, for several distinguished men in the United States have expressed the wish to make a tour of Persia.

I told this educator that my journey really is an experiment. If friends in Europe and the United States learn that traveling is safe and that westerners are very welcome visitors, they would like to come and travel in every province of Persia, for Persia is one of the most interesting and enchanting lands of Central Asia. So far comparatively few tourists, scholars, writers and educators have ventured long stays in this ancient country. Now Persia, just as Albania and Turkey, is interesting itself in active plans to attract the tourist world to come here.

IT WAS HARD to leave the beautiful Bahá'í friends of Hamadán who had been so kind, so loving; and to say good-bye to the non-Bahá'í officials who had shown the utmost

courtesy. It was with a hurt in my heart that I had to decline the urgent invitations from delegations from the villages round about who had come to beg me to accompany them to visit their Bahá'í groups. One said reverently as he shook hands with me: "I long to take the hand that has touched Shoghi Effendi's beloved hand." A Khanum said: "We can never go to see the Greatest Holy Leaf, but we thank God we can see you who have seen her." May Bahá'u'lláh bless those deeply spiritual, blessed saints of the villages!

The morning was very cold and some of the friends thought it would be much better to postpone the journey, but cars had come through the day before from Qazvin and the writer felt we ought to start because often the roads fill with snowdrifts and one is detained for weeks. So saying "Alláh-u-Abhá!" to the loved believers of Hamadán, our party started forward towards Qazvin. A Hamadán believer came with us to see us safely to Tihrán.

We certainly "made haste slowly," for after the first fifteen miles a blinding, cutting blizzard began, it took hours to get to the nearest "Coffee house" ahead. We left the car and walked the last few yards. The Persian coffee house consisted of one room, not very large. The floor was the bare earth mixed with snow which had been tracked in, until it was four inch deep oozy mud. One could hardly see for the smoke because forty-five men stood there smoking or ordering tea or food which was being cooked on a hearth of charcoal.

Fortunately there was a little al-

cove space leading off from this room, and the mule drivers were good enough to come out from it and give it to our party. A bed quilt was brought and hung up as a curtain. The alcove was swept and dusted and a long table brought in and on this my Bahá'í sister and I piled our rugs and camped!

At first we refused tea, thinking the glasses would not be too clean, but later we were only too glad to have the hot fragrant tea, for everywhere in Persia the tea is good, and the coffee-house owner was very kind to us. We discovered, too, that the cups were clean because every cup was given a deluge of boiling water inside and out before being brought to us with the large china pot of tea. We had food enough in the lunch baskets and very good food.

We certainly were very comfortable compared to the nearly three score men standing in the mud in the larger room or sitting on their Persian rugs, which they nearly always carry about with them. These coffee houses are rest houses for the hundreds of mule drivers who can travel with their heavily laden beasts only about fifteen miles in the day, and they sleep in these places. However, the blizzard and deep snow brought many drivers of motor trucks to that house as well as the mule drivers and us.

We spent the night there and all the next day; we broke the window pane built in this mud house in order to get some fresh air. In the early evening, the miracle happened! Motor cars began to come from both directions. They had ploughed through from Hamadán,

and the Qazvin cars had forced their way over the mountains. Fifty cars joined the kaleidoscopic ensemble around the coffee-house. After long discussions among the chauffeurs, all decided to move forward and travel all night, the Qazvin contingent started first en route towards Hamadán, but we decided to keep to our original plan and try to reach Qazvin.

It took one hour and a half to get through the drifts into the road ready to start. After a two hour journey, at eleven thirty o'clock that night the cars, some thirty besides the other vehicles had been halted at a little inn and coffee house. The chauffeurs had decided it was not wise to go over the mountain in the night.

All the rooms had been taken by the earlier comers, and our party had to be content with a little room near the coffee house. It had no stove, no furniture at all and we had to put the rugs on the stone floor. A boy brought in a charcoal pan of coals called "Manghal," the coals were not "red" enough and the fumes nearly asphyxiated us.

It was a long night and each one of us was very ill from the intense cold and the fumes, but at four o'clock in the morning the boy came again and brought another pot of fire, this time with the coals a glowing red, and he brought hot tea. At seven o'clock we started forth again in the automobile procession, but soon we outdistanced the other cars and were first in the line.

You will probably never visit the coffee houses of Persia along these motor routes and we never should, had it not been for the snowstorm. Usually the cars go from city to

city quickly and travelers can stay in very pleasant, comfortable hotels. This was the worst storm of the year; so if you, O readers, now see Persia in its most difficult sea-

son, you can imagine how delightful and easy it would be to go over these splendid mountain roads in the spring when all Irán is abloom with blossoms.

(To be continued)

* * * *

THE BAHÁ'Í RELIGIOUS AND SOCIAL PLAN

ABDUL HUSSEIN ISPAHANI

THE Bahá'í Religion, the fundamental principle of which is the unity of all humanity, holds in its vision society as a whole in order to bring about a complete reform. Up to the present, the principle cause which has checked the development of the ideals of great reformers and which has prevented the successful spread of their principles, has been the neglect of these reformers to envision the grand reform of human society as a whole, in all phases of human living. They forgot that the life of humanity is an integral whole which cannot easily undergo partial and particular reforms.

These reformers, together with moralists and philosophers, have certainly contributed partially to ameliorating human nature, but the greatest difficulty has always been the limitation of their projects and the gradual dissipation of their efforts, which have ever failed to result in a unified system of total reform.

It is not sufficient merely to consider human misery from the economic point of view neither is it logical to conceive a mode of reform

which would be purely religious. It is necessary to undertake a movement envisioning the totality of all these questions, embracing all of human nature and satisfying every need of life. And only from God, the Almighty, through His Divine Mouthpiece or Messenger, could come such divine and inclusive basic Laws.

This is exactly the plan of the Bahá'í Religion the latest and greatest of social and religious movements. It desires a total reform of the life of humanity and the cooperation of all of the members of human society.

But any form of organization destructive to individuality or, conversely, threatening the disintegration of human society by excessive concessions to the individual liberties, is completely contradictory to Bahá'í principles, which seek to establish a durable union and an equilibrium between individual ambition and social forces.

The means taken by the Bahá'í religion for founding such a union are two: first, means purely religious; second, means purely social though based on the Revealed Word.

From the viewpoint of the Bahá'í Movement, the reconciliation of the religious views of man must precede the reconciliation of races, and it is for this reason that it commences its program by religious means.

THE RELIGIOUS MEANS. The Bahá'í Movement considers religion as a dominant factor in human progress, a factor which man cannot dispense with since this factor reappears under other forms more or less fervent.

The Bahá'í religion aims to free religion from all superstitions and all injurious prejudices in order that religion may agree with the fundamental scientific concepts. Every religion which tolerates superstitious prejudices, or which does not conform to established scientific concepts is absolutely useless, is even injurious since it causes a loss of social energy and for that reason ought to be rejected as incompatible with the ideal of civilization.

The great religious need of today is not a reform of a certain sect or reconciliation of different sects of the same religion, but a complete reconciliation of all religions; for in spite of earnest attempts to solve the difficulties within any single religion, there is a constant recurrence of religious differences which tend to be perpetuated in different sects. The only possible solution and the most reasonable one is to meet the problem by considering the common truths in all religions. In essential principles all of the revealed world religions really are in accord, and all of them are expressed in three fundamental ideas: first, the existence of God; second, the existence of the soul and eternal life; third, free will. There does

not exist a single religion the moral ideals of which do not essentially conform to all the other religions.

"Bahá'u'lláh promulgated the fundamental oneness of religion. He taught that reality is one and not multiple, that it underlies all divine precepts and that the foundations of the religions are therefore the same."

The Prophets of God, the Universal Manifestations, are like skilled physicians, and the contingent world is like the body of man; the divine laws are the remedy and treatment. . . . The individual realities of the Divine Manifestations have no separation from the Bounty of God and the Lordly Splendor. In the same way the orb of the sun has no separation from the light . . . the Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the Mirrors is *One Sun*."

Today the tendency of man toward an international and universal viewpoint in almost all phases of life demands modification in our spiritual attitude. *We need a universal religion.* Never has need for such a religion been so strongly felt as it is today.

Bahá'u'lláh, the Founder of the Bahá'í Movement, tells us that this renewal of religion, this new spiritual dispensation is the same which has been prophesied by all the other preceding Founders of religion; the very same that has been sought by the majority of reformers and freethinkers. Buddhists, Brahmans, Zoroastrians, Muhammadans, Christians, Jews and free-thinkers, have realized in this New Movement their highest religious aspirations, and it need not surprise us to see a new spirit in

Bahá'is, a bond of brotherhood, and abandonment forever of all former prejudices and all lamentable hatreds. But in order to have a foundation for a durable union which would never be broken, there must be effective means for conserving it. The religions of the past enjoyed a golden age only at their beginning, but as time went on, disintegration was produced from within, and the theology of man now holds sway.

Among the means for conserving the unity of the Bahá'í Movement I will content myself with mentioning four, the absence of which in other religions have resulted in their ruin.

First, in this new religion the Revealed Word is the sole criterion. Oral traditions even when authenticated are not given much importance. In this way causes which have been the means of quarrels, disputes and religious wars, are once and for all abolished in this Movement.

Second, religious texts must be taken only in their plain meaning without having recourse to subtle interpretations which might cause schisms. It is absolutely forbidden to undertake personal interpretation and to explain away the simple and clear intent of the text. The principle works of Bahá'u'lláh are written in language so clear and so evident that they admit of no ambiguity, and need no professional exegesis on the part of a clergy.

Since religious orders and the profession of the clergy is absolutely forbidden, each one can be his own priest. The function of priesthood thus falls upon all believers, and each Bahá'í is expected to consecrate a certain portion of his life to producing union and progress

for all. In other words the Bahá'í religion may be looked upon as a missionary movement which demands democratization of religious instruction and extends its clerical function to all humanity.

Third, the Bahá'í religion goes even further. It concedes the differences which exist in the point of view of men. The intellect of man is not formed from any one model, natural differences and varying gradations clearly exist and add to the types and to the richness of humanity. The conception of a ray of light varies according to the point of view, whether of a scholar or of a simple peasant. But these differences in point of view need not lead to antagonism or to harsh disagreements. Bahá'u'lláh has commanded that if two or several individuals cannot come to an agreement but fall into any kind of antagonism, because of differences of opinion, all of these individuals are in error. Nevertheless, there is to be throughout the Bahá'í world an actual spiritual unity; in other words, spiritual unity based on the Revealed Word without human interpretation.

Fourth, other religions have the misfortune of having had accidental disturbance, due to the existence of individuals who make pretense of divine revelation from God. In this Cause such a thing is not tolerated. Religion must be based on the Revealed Word of God. The Bahá'í Movement considers the spiritual emotions and spiritual life as an essential part of human nature. It is impossible for man to live without faith, without religion.

According to the Bahá'í Movement every man is endowed with a more or less pronounced depth of spirituality. And Bahá'is believe

that the Founders of divine religion are the Mouthpieces or Manifestations of God sent to awaken in man neglected aptitudes and reverse the usual mode of life by making the spiritual attitude dominant.

The Bahá'í religion aims at the spiritlessness of modern civilization. The social reformer must commence at the foundation and source itself of human nature. The most direct appeal to the soul of man has always been that of religion.

The intellectual maturity of man today demands a religion more comprehensive; a universal divine religion comprising all that is good in every other divine religion, eliminating from them all that is superstitious; a religion which is able to stabilize the fluctuations of the intellect; which illumines the soul morally; and in a word spiritualizes life and all human needs.

THE SOCIAL PROGRAM. The social program of the Bahá'ís focuses upon the effort to eliminate every sort of misunderstanding which exists between peoples of different races and mentalities, allowing always the emergence and persistence of a spirit of reconciliation. Once understood the social program of the Bahá'í Movement is very easy to promulgate and establish. Having commenced by reconciling the different phases of the religious side of man toward life, attention can now be given to leveling the differences in other directions.

Among these needs the question of language assumes international importance. Bahá'u'lláh, after having expressed His regrets at the loss of time devoted to the study

of several foreign languages, envisions an ideal state of things based upon the employment of a universal language which may make of all the world one country. He states in His writings that the agreement and unity of man has always been effected by the Light emanating from the principles of His Cause, and that the greatest principle contributing to this end is that all the peoples of the world should eventually be able to understand the language and the articles of each other. "The rulers or counsellors of the earth must consult together and appoint (choose) one of the existing languages, or a new language, and instruct the children therein in all the schools of the world; and the same must be done with respect to writing also. In such case the earth will be considered as one."

Another question of international importance is universal education. According to the Bahá'ís education ought to be the same in all the schools of the world. The different systems of education at present are so contradictory that it is not surprising that many present misunderstandings come from this source. With a universal world system of education, the possibilities of wars between nations would be reduced.

In order to solve the political and diplomatic differences between nations, Bahá'u'lláh, in 1865, ordered Bahá'ís to work to establish a Society of Nations, and a Court of Arbitration where delegates representing the governments and peoples of the world would meet with equal authority. The ideal and plan of Bahá'u'lláh is to establish Universal Peace in a per-

manent manner, treating all international disputes and especially the question of disarmament.

The Bahá'í religion also undertakes a reconciliation on the question of division of wealth without revolution and without overturning the social order. It solves the economic problem by methods used both during the life of the individual and at his death: during life by means of graduated taxes on incomes, and at death by inheritance laws.

"Bahá'u'lláh states that a person should be free to dispose of his possessions during his lifetime in any way he chooses, and it is incumbent on every one to write a will stating how his property is to be disposed of after his death. When a person dies without leaving a will, the value of the property should be estimated and divided in certain stated proportions among seven classes of inheritors, namely, children, wife or husband, father, mother, brothers, sisters and teachers, the share of each diminishing from the first to the last. In the absence of one or more of these classes, the share which would belong to them goes to the public treasury to be expended on the poor, the fatherless and the widows, or on useful public works. If the deceased has no heirs, then all his property goes to the public treasury."*

By this method of taxation and inheritance laws wealth circulates freely and there will be no concentration of capital in a few hands such as exists today.

In order to solve litigation and differences which arise between individuals as well as to meet the

need of an administrative order in the Movement, the Bahá'í Movement has what is designated as the House of Justice or Spiritual Assembly. There is a local Spiritual Assembly which is even at present being carried out by Bahá'ís in various centers; there is the National Spiritual Assembly already established in nine countries; and there is an International Spiritual Assembly—not yet established—the members of which will be elected by all the Bahá'ís of the world.

Work among Bahá'ís is considered as the worship of God, and the Bahá'í community is morally obligated to find work for all. "In the Bahá'í Cause arts, sciences and all crafts are counted as worship . . . Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity." And this is only one of similar utterances from the teachings of 'Abdu'l-Bahá.

To elevate the moral level of humanity, Bahá'u'lláh ordered marriage as a definite institution. He insists strongly upon this order, attributing a great number of moral faults to the present weakness of this sacred institution. Alcohol, opium and all sorts of stupifying drugs are absolutely prohibited.

These and many other measures comprehending all the present day needs of humanity establish the foundation of a civilization which will be not only unique and unparalleled in the world's history, but will be the model of the common life of man upon this planet throughout all the present cycle and extending through hundreds of years to come.

* "Bahá'u'lláh and the New Era," Dr. J. E. Esslemont.

A PILGRIM'S SCRIP

1.—Haifa

BEATRICE IRWIN

The author of this series of travel articles, of which this is the first, is an artist by profession. Her contributions to the use of color in illumination have been remarkable. Something of this color sense illumines her literary style.

WHEN one has been waiting ten years to arrive at a place, one is apt to be disappointed, but in reaching Haifa my expectations were surpassed. From the moment that the "Mauretania" cast anchor in the flame-blue bay, a breeze of balm and welcome encircled life and brought fragrance, healing and blossom in its wake. During the six months that held the mystery and marvel of a daily contact with 'Abdu'l-Bahá in Paris (1913) — many commands and prophecies on travel had been given to me and these life has fulfilled in unexpected ways and places, but a culminating experience has been savoured during a nineteen days visit in the Pilgrim House, which is just one of the many glad surprises that awaits us in Haifa, Palestine.

People often ask if the Bahá'í Revelation has its miracles like the ministry of Christ, and when one enters this living foundation that has been built up within the space of a few years at the base of Mt. Carmel, one realizes that here is a tangible miracle of an international, rather than an individual character, and one that arrests and bewilders the attention even in our age of mechanical marvels. But the ways of the spirit are as the ways of love, hidden in deep waters, the strength of whose tides is only dimly gauged by the greatness of the things they bring to pass upon the

surface of our vision. 'Abdu'l-Bahá, Who spent nearly forty years in Turkish prisons, and was finally only released and allowed to live in Haifa in 1909, has left here a Temple of living deeds to commemorate the Revelation of Bahá'u'lláh, which tells the message of the new day in action, as well as in the peace and repose of the Holy Shrines that guard the mortal dust of the three Great Ones who have brought Their message of spiritual unity to our distracted day!

There is a deep significance in the fact that this new Light centered at 'Akká, which was the famous capital of the mediaeval crusades, and then that it took as its point of material radiation, Carmel, the mount on which Elijah and the prophets of Jehovah overthrew the priests of Baal; Carmel, which is spoken of in Scripture as a place of "sanctuary and fertility," and not far from which lies Nazareth, and that other "Mount" on which Jesus delivered his Beatitudes.

Continuing the tradition of these blessed spots, we find that the love and labor of 'Abdu'l-Bahá have created on Mt. Carmel a haven of rest and renewal for His followers, and a beacon of inspiration for those who are seeking the Light that the Bahá'í Revelation is offering to the world today. Half way up the mountain are built the homes of 'Abdu'l-Bahá, also those of His three married daughters, and the

Persian and American Pilgrim Homes, where "believers" from the four corners of the earth congregated, in earlier years, as the guests of 'Abdu'l-Bahá; and now in these days as the guests of Shoghi Effendi.

Each of these houses is large, cool and roomy; set in gardens fragrant with fruits and flowers; and best of all filled with human beings who tenderly inspired by the overflowing example that has created this abundance, are also striving to become builders of a new humanity. As one gradually contacts the living buds and branches of this spiritual tree, and meets the wife, the sister, daughters, granddaughters, grandsons, friends, and even the servants of the Household, one realizes as never before, what a spontaneous gladness and generosity is contained in the Bahá'í ideal of love. Overflowing and unquestioning is the nature of the hospitality and welcome that awaits us here, expanding our hearts and minds to meet its own penetrating and radiant dimensions. And so the pilgrim's first enlightenment is one of kinship with a larger life, more abstract, and at the same time more intimate. More abstract, because allied so closely to the invisible force that underlies all this Manifestation; and more intimate, because in some strange way the capacities of the individual nature become quickened and startle the human unit into an awareness of his own weakness and strength hitherto unknown.

Outwardly, life flows by daily in a sweet freedom of happy hours. The library and public rooms of the Pilgrim House are at the guest's

disposal, and he seeks solitude or companionship as he desires. The Guardian of the Cause, Shoghi Effendi, and other members of the family lunch and sup and visit with us, and their knowledge and thoughts reveal the reality, the purpose, and the history of the Bahá'í Revelation from many a new and broader angle. Each member of the Holy Family seems to embody, both consciously and unconsciously, different aspects of the teachings; its administrative power, its fine discriminations, its soaring courage, its international enterprise, its friendly gaiety, its generous love, its tender devotion and its spiritual aspiration and freedom. These and many other mysteries the vitalized perception of the pilgrim becomes aware of, merely in the simple contacts of life; receiving spiritual grace with daily bread.

And then there are those chosen hours when alone, or in fellowship, the path is taken nearer to the summit of Mt. Carmel, where the shrines of 'Abdu'l-Bahá and the Báb are set in a nine-terraced garden, whose beauties have already rendered it one of the notable points of interest in Palestine. Travelers of all creeds and countries visit here as they pass through Haifa, and many inquire about the purpose of the square building of golden sandstone, whose nine lofty chambers and strong stately lines constitute a sanctuary for Baháís throughout the world.

At night the facade of the shrine is flood-lighted, and is a golden beacon from afar to all incoming ships.

There is a prophetic and psychology kinship between this mountain

harbor of light, and the splendid new harbor of commerce now under British construction. Combined, they give promise of world peace and world progress, and a fulfillment of the words of 'Abdu'l-Bahá Who predicted that Haifa would be one of the most important gates of international communication in the near future.

As the pilgrim walks up the four palm and cypress bordered avenues that form the approach to the Shrine, or as he meditates among the glad abundance of flowers and fruits that fill the terraced gardens, with a view of distant 'Akká where Bahá'u'lláh and the Holy Family were prisoners for many years, he becomes aware of another stupendous miracle that Love has wrought in raising this banner of flowering beauty above the weight of worldly doubt and the slow density of matter. Resting one day in the shadow of a circle of cypress trees on Mt. Carmel, Bahá'u'lláh selected this spot as a fitting point for the resting place of the Báb's ashes. Then 'Abdu'l-Bahá developed the plan of gardens and shrine, radiating them from the same circle of cypress trees that was their point of inspiration. His grandson, Shoghi Effendi, co-operatively with the world-body of Bahá'is, has carried out these plans, perfecting their detail with infinite skill and care, so that in the incredibly short space of seven years the present landscaping has been effected and twenty-five hundred trees of different kinds have been planted to say nothing of the flood tides of roses and stocks, geraniums and other flowers that break in endless waves upon the vision.

In this garden we have a new me-

morial to Death, and an interpretation of its meaning as the portal of larger life and creative growth. In such a spot there can be no sadness in our hearts, only a sense of strength, peace, joy, and an inspiration to fresh service for world welfare. In the cool silence of the Shrines, each pilgrim receives his individual chart of action, and reads it by the glow of gratitude that must surely flame in his heart.

Much has been accomplished for the waiting world by the Bahá'í Revelation, but so much remains to be done, that the workers, re-born after a pilgrimage to Haifa, must hasten to their destined ends, the inner significances of their stay becoming manifest in works, for in this new dispensation, the essence of faith is that, "Deeds reveal the station of the man!"

Doubtless each season has its charms, but in April the orange trees are in fruit and flower, the slopes of Carmel are crimson, white and gold, with wild anemones, cyclamen, and daisies; the new-turned soils spread bronze and purple weavings between the green valleys, and the nights still preserve that mysterious delicacy and fragrance that is the greatest gift of spring.

Any period of sacrifice, waiting and working that may have to precede a visit to the Master's home, is but the necessary shadow that better fits us to appreciate the renewing light of this rare spiritual experience.

"O Friends! In the garden of the heart plant only flowers of love and withdraw not from clinging to the nightingale of love and yearning."

SEARCHING FOR TRUTH

A SPIRITUAL AUTOBIOGRAPHY

The writer of this interesting article which describes the spiritual evolution of an individual in this day and generation, wishes to withhold his name simply in order that he may dwell more personally upon the details of his life than would seem appropriate otherwise. The picture can be delineated with finer strokes than he would consent to make if his name were published in connection with this true autobiography.

MANY times I have been asked the question, "How did you come to be a Bahá'í?" I might answer this question very briefly stating concretely the grounds upon which I eventuated into this Movement which has so filled my life for twenty years, but such a brief answer would not in reality do justice to the question. I did not so suddenly just become a Bahá'í, as the reader will see in perusing the story of my spiritual life. The fact is I was evolving from early childhood, through my own inner guidance and choice of religious material about me, toward that breadth of modernity characteristic of the Bahá'í Cause which eventually proved the solution of all my spiritual needs.

My religious life has been fairly typical, in its evolution, of the trend of this generation as regards those at least who have earnestly sought a way out from the zealous convictions and fixed theological inheritances of past generations. Not that my parents were exceptionally narrow in their religious beliefs. On the contrary they were more liberal for their day than were their contemporaries. By family tradition, my mother was a Unitarian and my father a Universalist. My grandfather on my father's side had been a religious radical in his day, a powerful thinker and writer and one of the leaders of the Uni-

versalist Movement at a time when it was held in great condemnation by the orthodox faith of the day.

Yet with this liberal approach to religion, both my parents were deeply and earnestly pious in their convictions and had not arrived at the point where intellection should begin to cast doubt upon the truths of the Holy Scriptures. Their expanding vision was derived from a more liberal interpretation of the Scriptures, not from any doubt as to the authenticity or scientific accuracy of the bible.

My mother read the bible every day, and introduced the reading of it to her children. On Sunday nights we made a collection of verses in alphabetical order and memorized each verse that we thus collected. In fact, these verses ring in my memory to this day.

It was my mother's greatest delight to lead her family of seven children up the aisle of the church every Sunday, and with herself and husband fill two pews nearly to overflowing. Nothing could stand in the way of this regular and required attendance except illness sufficient to keep us in bed. Age was no criterion. It made no difference as to whether we were able to understand the sermons. Our presence in church from the age we were able to walk was considered in itself to confer inestimable benefits upon us.

The church we thus attended was, by necessity, a Congregational church which was the only church within miles of our home. This is where my childhood faith was staged, a congregation none too liberal—though earnest and in the main cultured and intellectual.

After church came the Sunday school which we also were required to attend. I can recall to this day the sensations peculiar to Sunday, and especially peculiar to the mile walk to church and home from Sunday school on hot summer days. I can recall the rapt stillness in which life seemed to be cast after these hours of devotion, the sacroscent atmosphere which enveloped everything, the flickering play of sunshine and shade about me as I walked back home, mediating in my childish way on the sacred lessons of the sabbath day.

After the traditional type of Sunday dinner at which all the family were always present, the afternoon was spent in quiet pursuits, only a limited number of which were available to us on this day. The chief recreation was reading, in which the whole family engaged happily for several hours after dinner. This was followed by a walk, usually of three or four miles. At sundown came a family song service, followed by a simple supper, and more reading until bedtime.

Games of all kinds were forbidden. No visiting playmates were allowed us children on Sunday. While it was considered that walking upon the sabbath was a moral exercise, bicycle riding or canoeing were not so classed. Also upon the sabbath whistling was tabooed as unseemly. I can recall an occasion upon which I descended the stairs

whistling happily at the beginning of the day, and Father, in his grave voice, said, "Boy, do you know what day this is?" The playing of the piano was not allowed, even to accompany the hymns at twilight.

These old time Christian hymns, beautiful as is their music and spiritual concept, seemed exceedingly mournful and depressive to me as a child, perhaps as much due to the way in which they were sung as to the musical quality of the hymns themselves. However, it seems to me even today that the Christian hymnal has been gradually becoming much too sombre. It was just about the time of my boyhood that the Christian Endeavor Movement found it necessary to pep up its singing service with new songs such as, "There is Sunshine In My Soul Today." I can recall one Sunday evening, when on account of bad behavior I had been sent to bed, the sound of the sombre singing from below effected me with the utmost melancholy and sadness to the point of tears.

WHETHER DUE to this pious environment, to my native disposition, or to accidental causes, I began to read the bible through at the age of seven upon my own initiative. I finished it within a year. From Genesis to Revelation every word was read; even the entire genealogies—Abraham begat Isaac; Isaac begat Jacob, etc.—received due attention, my childish mind not discriminating invidiously regarding the differing material which composed this holy text.

I do not recall any specially momentous event in my spiritual evolution during my preadolescent years, but a marked change came

at the beginning of adolescence. At about the age of twelve, the intellect began to present questions which it was difficult for faith to answer. Some of these questions I presented in such a purposely disconcerting manner to my Sunday school teacher—a motherly and little-educated religious matron—that she resigned from the class, and a man was secured who was willing to meet my questions in a more jolly manner but not in any way more satisfying to my intellectual needs. One of the questions I asked was, “If Cain was the oldest son of Adam, what was this far country he went to to get him a wife? Where did its inhabitants come from?” No answer was forthcoming that met with my satisfaction.

Sunday school proving now no joy to my rapidly growing intellect, I made a proposition to my parents which was willingly accepted, that in place of the required attendance at Sunday school I spend the same length of time Sundays in reading the bible. Thus it happened that again I read the bible through, this time at the age of twelve. Now the sacred book began to differentiate itself into passages of dramatic interest, passages of spiritual inspiration, tedious passages which were quickly skimmed over, and curiously exciting passages which if isolated from the bible and published as separate literature would fail to pass a board of censorship.

I now began to think for myself, but remained none the less earnestly religious. My religion was broadening out however in a natural correlation with the broaden-

ing intellectual life. Through reading “*The Light of Asia*.” I became fascinated with Hindu thought and religion. I dipped into theosophy and the occult. And by the time I graduated from high school at the age of seventeen, I had reached such an advanced point of religious liberalism that I chose for my graduation speech the subject, “Beacon Lights of History—Zoroaster, Buddha, Confucious and Christ.” This treatment was a little too advanced for the theology of the educational authorities, who permitted me to speak on the first three in the group of Beacon Lights but eliminated Christ from the list, deeming it unwise that Buddha, Zoroaster and Confucius should be named in His companionship. It seemed a little humorous to me and not at all just to deprive me of an opportunity to deliver encomiums upon Christ as one of the Beacon Lights of the world’s history.

I attended by choice at this time a church in which a liberal Unitarian preached, and found there for the time-being a satisfactory harmony between my spiritual aspirations and my intellectual powers.

College naturally brought to play an important influence upon my spiritual concepts. A class in evolution, by one of the greatest scholars on that subject in the country, brought me in touch with the thoughts of the scientific world, but from a material and not a spiritual angle. For instance, it was to me a great surprise when our professor stated that at one time the cuttle fish were so successful a type upon this planet that they came within an ace of becom-

ing the dominant species. This idea that the happening of man upon the front stage was seemingly accidental, and that some other species might equally well have arrived where man now is, was of course rather disconcerting to the spiritual concept of man as presented in revealed religion. That was however a period of greatest materialism in the theory of evolution. Today it may be said that evolutionists are not so prone to consider the emergence of types as accidental. They are puzzled by the marvelous way in which evolution has moved forward to "homo sapiens," and there is more room in their concepts for a Purpose behind this evolution than there was in the mind of my then professor.

Astronomy brought forcibly to my attention the fact that the Christian theology built up in a period of the old astronomical belief that the earth was the center around which the whole universe revolved was rather incompatible with our new knowledge that the universe is a vast aggregation of solar systems which, as the spectrum tells us, are all of the same chemical elements. Hence they may also be considered to pass through similar development as our own solar system, and to have some form of life perhaps upon them.

I was puzzled by the thought that if this were so, what about Christ being the unique Son of God sent to this planet? If this is the only inhabited part of the universe, the concept fits. But if there are millions of other stars with their inhabited planets, the concept is far too narrow.

I went to a visiting preacher who

on Monday (as was the custom) was receiving students wishing to discuss matters of religion, and put this question to him. His answer, that probably there was not another inhabited portion of the universe, did not at all satisfy my dubiousness.

At about this same time I carried some of my most pressing spiritual problems to the President, one of the noblest spiritual characters I have known, formerly a clergyman. In everything else pertaining to our college life I had the greatest reverence for his character and judgment and found his verdicts completely satisfying. But here in this field of spiritual doubt he had no clear message for me. I can recall gaining nothing at all from my conference with him. I went on therefore elaborating a religion of my own which contained a good deal of Buddhism and Hinduism existing side by side in perfect harmony with my Christian concepts.

At about this time, through friends in my native town, I became reinterested in theosophy and read deeply in that fascinating field. This was the first religious movement that I permitted myself to join, and for a year I was a member of the Theosophical Society. Intellectually it was quite satisfying. (I had been browsing in it even some five years earlier.) Its doctrine of Karma* had more influence upon my ethical life than anything I had come across. It

*Karma—for the sake of those who may not be perfectly familiar with this doctrine—may be explained as a belief that we can never escape the consequences of our deeds whether good or bad, but must pay the last penny for all wrong doing. Thus in reality it would seem that the greatest reward of doing good is to grow better,—because then one ceases to commit deeds which are designed to bring suffering.

had caused me to give up such little peccadillos as trying to beat the railroad of train-fare or the telephone company of the nickel in the slot. I realized that one can gain absolutely nothing from such enterprises, but only can lose. This theosophical presentation of ethics in terms of absolute mathematics is to me still today one of the most impressive of human concepts concerning ethical living.

A great event in the Theosophical Society of my town proved my undoing as a devoted follower of this mystic cult. This event was no other than the visit of L—, considered at that time to be the most advanced of all Theosophists and one of the great leaders of the

movement. My analysis of him as a human character, however, left so much to be desired that I greatly lost faith in the effective possibilities of Theosophy as a religion. For if this was all it was able to accomplish in the way of a paragon, there appeared little inducement for devotion. Soon afterwards, my youthful judgment becoming confirmed by the emergence of strange reports leading to L—'s elimination from the Theosophical Society, I resigned my membership in that movement and found myself once again unattached, and free as any bird to wing my flight into whatever blue empyrian took my fancy.

(To be continued)

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CONCERNING PRAYER

E. M. GROSSMANN

The following article is reprinted from the "Sonne der Wahrheit" ("Sun of Truth") the official publication of the Bahá'ís of Germany. It has been translated into English by Mr. H. G. Pauli of Brooklyn, N. Y.

THE meaning of prayer has been gradually lost in our Western world. There is scarcely room for it in our busy occidental life and in most of our gatherings one would blush, and under certain circumstances feel like a criminal, should an effort be made to mention anything concerning prayer.

But should we at last have the courage to face our Maker with a little honesty, then we would feel how startlingly unseeing and befogged our eyes have become, because they have forgotten to look to the Light from above; and how our hands have become more and

more empty and disconsolate because they cannot be folded in simple childlike supplication.

At various times the Great Ones walked the earth; I mean those who stood nearest to God and Who brought us His Message. They themselves became as the most humble of His creatures. Their teachings transmitted to us from Him, operated with a supernatural power stronger far than mere human power and left an influence which will last forever.

As Christ bowed His Head in the garden of Gethsemane and those Words passed His lips, "Not as I

will, but as Thou wilt; Thy Will be done;" He built a bridge over which the Divine descends to man, over which God lifts up our little human existence to His Nearness. And with dying lips He fulfilled It for us on the Cross. "Father, into Thy Hands I Commend my Spirit."

Softly the wind played over the heights of the Mount of Olives, a murmur glided along the banks of the Jordan, passed over the waves of the sea of Gennesaret, and the Bridge grew above the localities of the Holy Land and reached to the very ends of the earth.

THE STARS also of the Báb and of Bahá'u'lláh scintillated for a long period of time over the Orient and over the Occident and 'Abdu'l-Bahá lived His Holy Life at the foot of Mount Carmel.

Their deeds were a perseverance in prayer. Their lives formed a continued treading on that path of prayer which builds a bridge between heaven and earth.

In all things in the Divine Crea-

tion there is a hidden meaning laid down as a foundation, even in the most insignificant of things. If we are not able to grasp this hidden meaning it is our fault in our undeveloped state of consciousness.

In each of the words and teachings transmitted to us from God by the Divine Messengers, there is a basic hidden meaning and it is the fault of our own limited capacity if we do not recognize it.


The Divine Manifestations of all times have made use of prayer as the most powerful means of arriving at the Court of the Almighty, and at the point of greatest nearness, for They realized God's secret world-conquering power.

Shall we bow our face again in abashment and stand with disconsolate and empty hands?

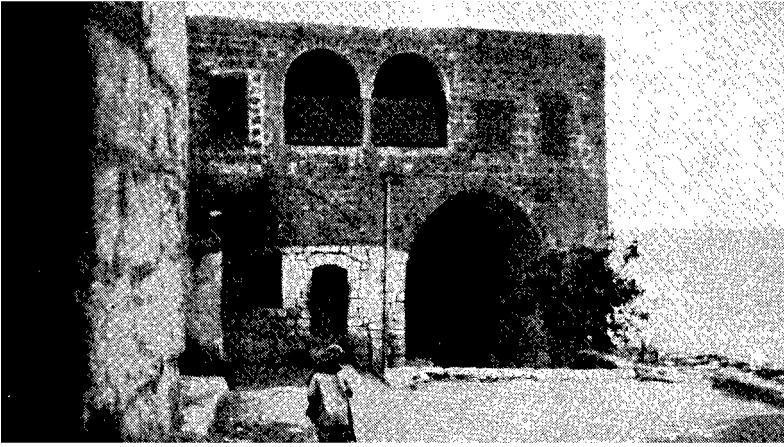
With exquisite fragrance the wind caresses the garden of Carmel. The prophecies have been fulfilled, and at the "end of the days" the Bridge between God and man is erected with renewed power.

THE CAVE OF ELIJAH

WALTER B. GUY, M. D.

N a lovely mountainside near the point of Carmel, the Mountain of God in Palestine, that jutes out its rocky point into the Mediterranean sea, is an ancient cave. Its rounded ceiling is grimed with soot and smoke; its walls are roughly chiseled out of chalky rock; and under the soot and grime

one can dimly see ancient writing in letters of Hebrew and Greek. At its far end are two altars for burnt sacrifices—a rounded concavity between—possibly the site of an ancient serpent or some other emblem of divinity. Cut out of the left wall is a rough rocky room where doubtless many have



Courtyard of Elijah's Cave. The rooms above were used by both Bahá'u'lláh and 'Abdu'l-Bahá.

slept during their lonely religious vigils.

It is entered by an ancient wooden door and lighted by a barred window nearby. Outside is a courtyard lined by numerous stone houses. It is reached by a short climb up the mountainside from the plain below.

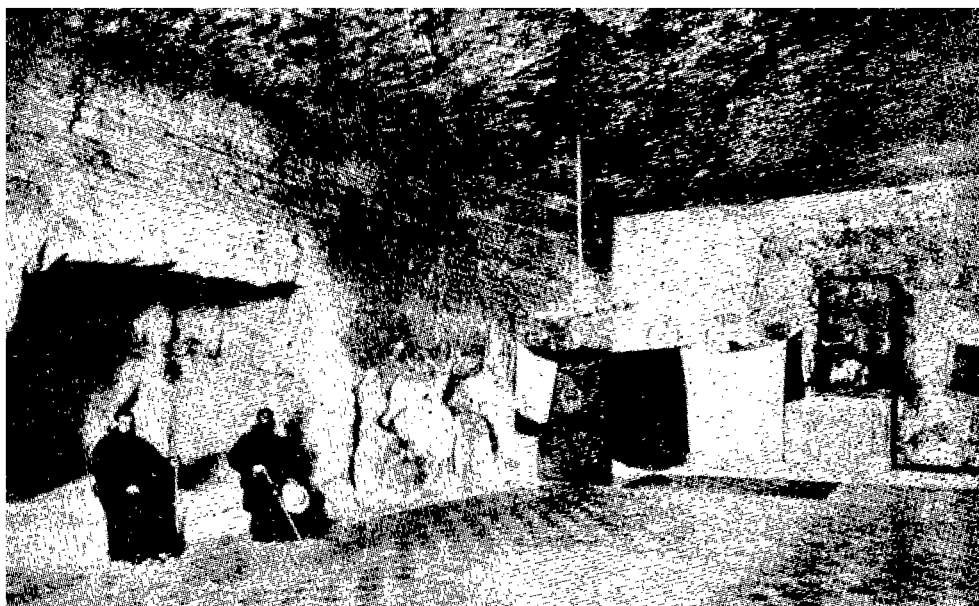
As the writer sat in its gloomy chamber, the picture of long ago came vividly before him. For this gloomy cave is the cave of Elijah the Hebrew prophet of long ago. There, after a drought and famine of three years duration, sat the prophet of God imploring for rain that the curse might be lifted from the land, that God's gift might again pour down, that nature might again be refreshed and renewed, the flowers return and food for the children of men.

This story of long ago tells us how Elijah, after pleading for the return of God's gifts, said to his servant, "Go up now look toward the sea," and he went up and returned and said, "there is nothing." Elijah looked up and said, "Go

again seven times." And it came to pass on the seventh time that he said, "Behold there ariseth a little cloud out of the sea like a man's hand."

As we read the story we are told how Elijah's prayer was answered, the rain came and nature was refreshed, food came and the people of the land were saved from famine and despair.

On this rocky mountain and in this gloomy cave the ancient prophets have meditated, taught and prayed. Its walls have echoed to their chants of praise and prayer for many centuries. The lowly Nazarene—the loving Christ—doubtless many times visited this sacred place from nearby Nazareth, and both the Blessed Ones of today—Bahá'u'lláh and 'Abdu'l-Bahá—each have spent three days and nights at this ancient shrine. Did they not, too, pray for rain, the rain of the Love of God upon human hearts and minds, that the flowers of the celestial virtues might spring up and sterile souls become gardens of paradisaical de-



The interior of Elijah's Cave

lights. Even today caravans of Bedouin Arabs come with their tents, camels and donkeys; make their sacrifices, chant their prayers, and perform their sacred rites at this ancient shrine.

Nearby lies the little plot of land containing the graves of Bahá'í residents and pilgrims, among which shines the white monument of the revered Dr. Esslemont, while just beyond the courtyard at the side of the rocky path that leads to the mountaintop, is the lonely grave of a pilgrim from far off India who came to worship many years ago.

The waves of the blue Mediterranean sea roll ceaselessly at the foot of this Mountain of God; the azure sky frames the rocky summit with a celestial blue, all is quiet and at peace. But though unseen the army of the celestial heights keeps watch; the sacrifices and prayers made in this ancient cave shall surely be answered; this ancient land, though now filled with prejudice and strife, in God's own time shall be as the prophet of old proclaimed, the abode of heavenly peace, the highway of holiness, and a mirror of the heavenly kingdom.

"The proof of the validity of a Manifestation of God is the penetration and potency of His Word, the cultivation of heavenly attributes in the hearts and lives of His followers, and the bestowal of divine education upon the world of humanity. This is absolute proof."

—'Abdu'l-Bahá.

A LOOK FORWARD IN MEDICAL SERVICE

BERTHA HYDE KIRKPATRICK

FREQUENT newspaper items remind us of remarkable medical discoveries, of the great skill in modern surgery, of the millions invested in hospitals and laboratories, yet withal there is a general feeling of dissatisfaction with our medical service both as to its quality and high cost. We feel there is something wrong, perhaps with the methods of administering our knowledge in this science of medicine which Bahá'u'lláh tells us is the "most important of all the sciences." Or perhaps our physicians have not advanced far enough to thoroughly assimilate and properly coordinate the knowledge so recently obtained.

In an article in the June *Atlantic Monthly* Doctor Ralph Arthur Reynolds, a San Francisco physician, points out the poor showing the United States makes in certain fields of health and medical practice in comparison with much better results obtained in Vienna and parts of Soviet Russia. In each of these places the government has taken over the conduct of health matters, giving free service where necessary, making certain tests and precautions compulsory besides using skillful educational methods. Doctor Reynolds would deplore such socialistic control in our own country, and thinks physicians themselves should awake and reform their practices ere reforms are

forced on them by our government.*

Another San Francisco physician, Dr. C. M. Cooper, realizing the need of reform in the habits and practices of physicians in order to forestall government action, has already developed a plan offering relief to overworked doctors and better services to perplexed patients.

In a little pamphlet Dr. Cooper sets out his plan for remedying some of the shortcomings of present day medical service, in such a clear and effective way that it leaves us with a vision of a better day near at hand in this vital field.**

Dr. Cooper's plan, briefly, consists in physicians grouping themselves in small "unit service organizations." "Each unit would do one line of work and remain small enough to keep in human touch with all its patients." His own organization consists of four physicians having sufficient skill in all fields of medicine to save patients unnecessary trips to specialists. It includes also nurses, technicians and a secretary or direct-

**The Future of Medical Practice—Medical Service Organizations by C. M. Cooper, M.B., San Francisco. Reprint from California and Western Medicine, March, 1930.

*The same note was sounded by Dr. Malcolm L. Harris at the recent meeting of American Medical Association in Detroit (June 23, 1930) when he warned the members of the profession that unless they took steps toward establishing medical centers of their own, "the profession must eventually capitulate, become socialized and become employees of the State."

ress. This is not the place for reproducing the details of the plan, but it is appealing since it relieves the physicians of the long days and vacationless years, which too often take the very soul and life out of him, prevent him from giving his best to each patient and offers to the patient a much more easily available and moderately priced medical service than at present. The system aims at friendliness, the personal touch which begets confidence, a doing away with red-tape and formalities. Provision is made for free service, and near free service, where circumstances call for it, and for preventive measures. Nor does Doctor Cooper forget that education in right and healthful living is the greatest insurance against sickness and that the public needs educating in these things as well as in such fundamentals as will prevent people from entrusting themselves to unreliable methods and practices.

Six years' trial of this plan has convinced Dr. Cooper that it goes far toward solving many of the problems that have arisen with the new discoveries and methods in medicine.

The plan is in keeping with the spirit of the times in that it recognizes the power and efficiency of the group, and yet does not restrict individual initiative. There is mutual aid and relief resulting in greater justice and opportunity alike to physician and patient.

From a layman's point of view one of the most valuable things in connection with the plan is the opportunity it offers of avoiding ex-

cessive routine and machine methods. The present tendency in medical practice is to perfect the tests, the analyses and microscopic examinations until the hospital and clinic seem to some simply soulless machines. These things are good and must by all means be utilized. But are we not in danger in the field of medicine as in other fields of letting our discoveries and inventions enslave us rather than become our servants?

Perhaps we need to remember that the practice of medicine is an art, the healing art, and in just so far as it becomes simply technical and mechanical, so far it loses much of its healing power. Are we in danger of neglecting the spiritual side of healing and of forgetting that whatever the means all healing comes from God?

Bahá'ulláh tells us in a beautiful letter to a physician how to use both the spiritual and material means of healing:

"In God must be our trust. There is no God but Him, the Healer, the Knower, the Helper. . . . Nothing in earth or heaven is outside the grasp of God.

"O, doctor! In treating the sick, first mention the name of God, the Possessor of the Day of Judgment, and then use what God hath destined for the healing of His creatures. By My Life! The doctor who has drunk from the Wine of My Love, his visit is healing, and his breath is mercy and hope. Cling to him for the welfare of the constitution. He is confirmed by God in his treatment."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

SEPTEMBER, 1930

No. 6

CONTENTS

	Page
The Inner Reality of Man, 'Abdu'l-Bahá.....	165
Editorial, <i>Stanwood Cobb</i>	163
The Basis of Bahá'í Belief, <i>Keith Ransom-Kehler</i>	166
Some Aspects of Modern Science: 1—The Change in Viewpoint, <i>Glenn A. Shook</i>	169
A Pilgrimage Through Persia: 3—Qazvin and Tihrán, <i>Martha L. Root</i>	173
The Key to Unity, Louise Drake Wright	179
Searching for Truth: A Spiritual Autobiography	184
Midnight Oil, <i>Marzieh K. Nabil</i>	188
Oneness In Its True Significance, <i>Florence King</i>	190

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Bulkema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'i

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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Mr. Agha Seyid Nasroullah Bakeroff who built the Grand Hotel in Tihrán, Persia, hoping that 'Abdu'l-Bahá would visit that city and use the hotel as His home. (See page 173.)

The Bahá'í Magazine

STAR OF THE WEST

VOL. 21

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"God has given to man the wonderful gift of scientific knowledge . . . by which he is able to do much for the advancement of civilization. . . . He should use his power for good, to bring the fruits of civilization into the possible possession of all men, to encourage harmony and kindness, to produce concord amongst men. For this reason God gave this divine gift."

'Abdu'l-Bahá.

THE FUTURE of mankind is a problem which now interests not only sociologists but scientists. The immense age of this planet, now established at about a billion years, is only the prelude, so astro-physicists think, to at least another billion years of life upon the earth. An estimate upon such a tremendous scale leads naturally to the question of what the nature of human existence will be in this vast stretch of the future. What will the world be like in the next billion years?

A thousand million years of existence has passed and mankind, the highest expression of life upon this planet, has but just reached the point of being able to accumulate, organize, and perpetuate knowledge. There does not seem to be now any limit to man's capacity to go on doing this. However, it is not with the accumulation of knowledge that we need be most concerned, but with the use to which we will put this knowledge. How adequately shall we be able to employ these great stores of information when secured?

John C. Merriam, President of the Carnegie Institution of Washington, asks this question and describes serious obstacles in the way of a wise and adequate use of the power which modern knowledge gives to man. "The future of mankind, in the social sense depends not alone upon our capacity to accumulate and to organize. Ultimately, in handling our greatest and most critical affairs we must depend upon the capacity of individuals to understand and to utilize the materials thus brought together."*

It is not only because individuals have limited capacities to operate the knowledge gained, but especially because of their emotions and their innate tendency to individualism that men find it difficult to utilize efficiently and nobly the knowledge which the scientists bring them. "Independence," says Merriam, "is one of the most marked qualities of human beings." And this together with man's emotionality brings almost infinitely complex elements of disturbance. It will be

*"The Living Past"—Charles Scribner's Sons.

extremely difficult, thinks Merriam, to handle the affairs which we organize unless there is a different and new development of the individual. We are gathering "dangerous fruit from the tree of knowledge, and may question whether we can bear the consequence of coming to view the world as gods." The problem of democracy and modern society is how to secure for its direction "individuals with adequate ability for performance of great tasks." And, secondly, how to secure the proper subordination of the individual to the direction of gifted leaders. The social world should be so organized and trained that each element in the complicated machinery will keep understandingly to the fulfillment of its duties.

How remarkably the vision of this great scientist points toward the climax in human affairs at which is needed just the Divine Revelation and divinely ordered organization of society which Bahá'u'lláh has brought us. Here we find a solution to the problem with which the scientist is so deeply concerned—that of controlling the emotions and the individuality of humans so as to make safe the efficient use of the marvelous knowledge which science is pouring into the world. All of this is completely satisfied in the organization of the Bahá'í Cause. Here we have the machinery perfect in plan and feasibility for securing leadership of the highest quality, establishing that leadership in a firm position in a way that is democratic, and pledging to that leadership the loyalty and obedience of all classes.

As the scientist sees, the problem fundamentally is one of the individual and his constitution; even the magnificent pattern of civilization which Bahá'u'lláh constructs for us, would be impossible of fulfillment were the individual to retain the qualities which up to the present made autocracy the seed of exploitation and war, and democracy the symbol of fickleness, weakness, and inefficiency.

But the Bahá'í Cause does change the individual. That is its first task. Gradually the sense of individualism is merged into the spiritual sense of unity within the group. Self-will gives place to evanescence. The group knowledge and the group wisdom achieved by consultation becomes a guide for action more efficient than the prowess of any individual.

WHEN mankind is thus perfectly organized and ready to function according to the laws of Bahá'u'lláh, his nature having become spiritual and pliant to the will of God and loyal and obedient to delegated human leadership, then there can be safely committed to man's care these immense treasures of knowledge which are accumulating ever faster.

The proper organization of humanity having thus been conceived, there arise sublime visions of future achievements of a society where science reverently questions the universe for truth and power, and in the spirit of true service and harmony the man of affairs applies to the world's needs the truth and power gained by the scientist.

THE INNER REALITY OF MAN

IT is known that in man there is a reality other than this material one which is called body, and that reality which is other than this physical one is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mystery of existence. It discovers scientific facts. It discovers technical points. It discovers electricity, telegraphy, the telephone, and so on, discovering all the arts—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things which is not to be found in the animal? There is no doubt that it is the inner reality of man; and that reality comprehends all things, throws light upon the inner mysteries of existence, discovers the Kingdom, grasps the mysteries of God, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that reality and there is no doubt therein.

—’*Abdu’l-Bahá*.

THE BASIS OF BAHÁ'Í BELIEF

THE ORDER OF MELCHIZEDEK

KEITH RANSOM-KEHLER

This illuminating series of articles by Mrs. Ransom-Kehler, distinguished Bahá'í teacher and lecturer, began with the introductory chapter in the November 1929 issue of this magazine; chapter 2 dealing with "Tales of the Past," was published in two parts in the February and March, 1930 issues; chapter 3 on "The Order of Melchizedek," consists of three parts, the first two parts were published in the April and May numbers; part 3 which follows, concludes chapter 3.

THERE are some sixteen essential mineral elements necessary for our bodily health. It would be just as sensible to say: "Why all this bother about agriculture, with its problems of cultivation, fertilization, floods, drought, harvesting; why the drudgery of preparation, cooking, preserving? Why not just eat these essential minerals and do away with the labor and effort of consuming them through another medium, the vegetable kingdom?"

Nothing of which the human mind can conceive can be acquired except through mediation. To ask mankind to find God without a Mediator would be like trying to obtain light and heat without a sun, like having music without notes, literature without words, words without letters, letters without sounds, sounds without atmosphere, atmosphere without its constituent elements, and these without that underlying all-pervasive, indivisible energy upon which all empirical contact is based.

It is just as defensible to ask that we acquire knowledge without focusing the attention, as that we attain to the Ultimate by any other means than through that Eternal Sun of Probity that reflects His

Light and Life to men. An apple might as well say: "I do not want to be severed from my source by any intervention. I won't grow on the branch; I'll grow on the root of the tree."

'Abdu'l-Bahá speaks of the focal center which lies in the very structure of the universe. The two fundamental laws of creation are organization and change. Beginning with Heraclitus and Empedocles, extending to Bergson and Dewey this question has vexed and lured the minds of men: What is it that remains fixed in the flux; why does the universe continue changeless in the midst of incessant change? That which does not change is the organization of all phenomena and of all experience around a center. The atom with its proton; the systems with their central suns; the protoplasmic cell with its nucleus; the vortical movement of gravity toward its center: centripetal and centrifugal forces; legislative and executive functions in government (else anarchy and chaos); the cerebro-spinal nervous system as the center of perception with its attendant motion; apperception, the organizing power of the personality; the point, irreducible minimum of the universe (mod-

ern physics shows the point as containing the whole non-spatial universe—the nexus between the finite and the infinite; this same condition expressed in religious terminology is the only Begotten Son of the Father, the Word made flesh); the heart which focuses the vital forces; attention, the pivotal point around which reason and learning are organized; the great personalities Who alone have influenced social and historical movements; Truth as the reference point which determines whether propositions agree among themselves and with the further interpretation of experience; and so forth indefinitely as far as the mind can reach.

For everything there is a center, and this center is the mediating point through which otherwise several and disunited strata, powers and kingdoms mingle. The vast primordial flow of energy would remain undifferentiated and therefore useless to human beings did it not reach combustion in the sun, there to be reflected out again in the form of light and heat, the essentials of life on this planet. Without the taut string, the hollow reed,—the mighty winds of heaven would withhold forever from man the sublime purgation of music; and when the tides of the heart finally ebb, the rapture and glory of creative life has lost its contact with this world.

If then the physical universe, the universe of chemistry and biology with its magical perfection of organization and structure is built around a center, a focal point, how can we rationally suggest that a kingdom as unorganized, as inchoate, as imperfect as the kingdom of

man's mind and heart can dispense with this requirement that holds the systems, the exact processes of mathematics as well as his own thinking in their proper orbits.

But here he is likely to say: "Very well, I will grant that my relation to God must be organized around a center; but why must that center be a human being? Why can't it be something psychological like attention or apperception, already used in your illustrations?"

Out of his own mouth we judge him; the quarrelsomeness, the hatred to which he has already objected arise from the substitution of human psychology, the following of our own differing and antagonistic interpretations of God and His Will, for the supreme guidance laid down for us by that Great Mediator Who alone can transform through the Center of His Life and Teachings the majestic attributes of God to accord with the finite requirements of man.

When we attempt to push aside the Manifestation and "go direct to God," each one of us is motivated by an entirely different conception of what God is, how to express His Will, of what is well-pleasing to Him. A fine and courageous woman who recently offered this objection to the Bahá'í Teachings—that we had had enough Manifestations and didn't need any more—responded when I asked her where man would turn for accurate guidance if the Great Mouthpiece of God did not reveal His Word from age to age: "Why, you are God, I am God, every one is God." When I gently suggested that things equal to the same thing might reasonably be expected to be equal to each

other; but that my impression of God being totally different from hers it would look as if the two Gods, the one that she is and the one that I am did not represent an essential unity but a positive contradiction, she was not convinced of the incongruity of her assumption.

The crux of the matter lies in our interpretation of the nature of the soul and of life's ultimate purposes. The embarrassing news of ourselves given us by modern psychological discoveries unfolds the age-old effort of the subconscious mind to aggrandize the ego and to bend the environment to its progress and supremacy. The age-old struggle envisaged in the great religions of the world is carried on between those elements in the personality that would escape the limitations of the self with its humiliations, doubts, fears, defeats, seeking the assurance of sacrifice, good will and peace, and those demanding human supremacy, personal preferment and selfish satisfactions.

Aside from the considerations already adduced no one could be sure of God's Will and purpose in human life if it were left to the mere guess-work of the individual; my idea of what God wanted humanity to do would be at variance with my neighbor's. Only as One appears with the authority and majesty of God's Words upon His lips

which He unfolds in such wise that no doubt or question of their authenticity eventually arises, can mankind take each succeeding step of the soul toward the supreme eventuation of his journey toward Reality: for "the divinity of God is the sum of all perfections which reveals itself in the reality of man."*

"God the Exalted appears in the clothing of His creatures. This is through His Favor, so that His servants may not flee from Him, but that they may approach Him, rest in His Presence, and be benefitted by that which He reveals from the Heaven of His Will."**

The Manifestation as the Focal Center around which the whole of creation is organized, is the great archetypal pattern that reflects this relationship in every phase of expression. Since nothing exists without a center, since everything is focused into the relatively small and out again into a vast influence,—the cosmos into ninety-two elements, language into fifty-six sounds, the tree into the seed and back into the tree again,—we are constrained to look for that nexus relating God to man. Direct relations throughout the universe do not occur; therefore we see that in man's striving to know God, "this knowledge is impossible save through His Manifestation."

*"Some Answered Questions," p. 228.

**Tablet of the Manifestation, p. 384.

(To be continued)

* * * *

"No one hath any way to the Reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact."

—'Abdu'l-Bahá.

SOME ASPECTS OF MODERN SCIENCE

THE CHANGE IN VIEWPOINT

GLENN A. SHOOK

Professor of Physics, Wheaton College

The author of this series of three articles on modern science, written at editorial request, is unusually qualified to present to the readers of The Bahá'í Magazine some of the spiritual aspects of modern scientific thought. In the first article he shows how uncertain scientific thought has become about the constitution of matter, and how there are different concepts even regarding what the atom is; whereas a generation ago science was much more dogmatically assertive and obstinately materialistic. The fact is that the great scientists today are not at all cocksure, and the trend is to feature matter in other terms than the merely concrete, thus approaching a point where the spiritual truths regarding the unseen find a possibility of adjustment with the truths the scientists perceive about the known universe.

ONE of the important principles of the Bahá'í Teachings is the harmonizing of religion and science. "Any religion which contradicts science or is opposed to it," says 'Abdu'l-Bahá, "is only ignorance, for ignorance is the opposite of knowledge. There is no contradiction between true religion and science."

In an age the activities of which are so controlled and guided by scientific knowledge it is evident that religion must come into agreement with science or be totally discredited by humanity, at least by the educated portion of humanity.

No religion in the past has offered such a harmonization, for the reason that in the past there has been no body of scientific knowledge with which it was necessary to harmonize; but the Bahá'í Movement, designed and revealed for this day and age, contains within its precepts a perfect solution of this apparent gulf between science and religion.

A reconciliation between science and religion is impossible, however, so long as any theory of science

leads directly or indirectly to the conclusion that a revealed religion is an illusion. It is the object of this thesis to point out some of the present tendencies and to indicate in a general way the nature of the ground upon which certain philosophical ideas are based.

When we turn to the Renaissance and consider carefully the forces that brought about the significant changes of that period we are impressed with the fact that the emergence of the scientific spirit is the most revolutionary. Not only do we see here a revival of Greek learning but a new type of thinking. Authority gives way to observation and experiment, deduction is supplemented by induction.

The most astounding thing, however, is that with two or three exceptions there were no martyrs; the persecutions while thorough-going and up to standard were mild compared to religious persecutions, and as for scientific wars the idea is nonexistent. In no other field of ideas since the beginning of history had it been possible to bring about radical changes in thinking without bloodshed and a temporary halt

in real progress. Its inception was marked by a single purpose; the search for truth, and the desire for reward or distinction of any kind was never in evidence. A Pole, an Italian, a German, a Dane and an Englishman; catholic, protestant, good churchman and heretic,—all labored together for an understanding of the physical universe. By the end of the seventeenth century an ostensibly solid foundation for the physical sciences was laid, but by the end of the nineteenth century it was considerably shaken, nevertheless we have witnessed nothing but steady progress. It is not surprising therefore if the educated world turns to science for the solution of many of its problems. Here at least there is no prejudice, no bias, and the knowledge of the physical world is the most exact knowledge that the world in general is aware of.

To get a concrete picture of the sort of scientific background that is now necessary let us consider briefly the history of the atom.

Very simple phenomena like the evaporation of water or camphor, the transfer of odors etc., makes it clear that matter is not homogeneous but exists rather as discrete particles and they must be very small since they cannot be seen with the most powerful microscope. In the case of a compound like water, we call these particles molecules, while in the case of a simple substance like hydrogen we use the term atom. Now one of the fundamental laws of chemistry states that elements like hydrogen, oxygen, etc. always combine in the same proportion to form compounds. For example, in water we always have

two atoms of hydrogen combining with one atom of oxygen and moreover we know that the oxygen atom is thirty-two times heavier than the hydrogen atom, which is by the way the lightest of all. In the early days they did not know the actual mass of any atom in grams so they expressed their relative mass calling the mass of hydrogen 1. These relative masses were and are today called the "atomic weights" and for many years they were sufficient for the problems of chemistry.

Now in dealing with chemical reactions what kind of an atom must we imagine? Simply particles with the proper relative mass and nothing more.

In dealing with an enclosed gas we explain pressure by assuming that the gas consists of particles which strike against the walls of the vessel. Here again they must be very small but what they lack in mass they make up in numbers and velocity so the pressures we observe are satisfactorily explained. The question naturally arises, is this the atom of chemistry? Yes and no. Here we must assume that we are dealing with elastic spheres and that is obviously unnecessary in chemical reactions.

Again we speak of positive and negative charges simply because we observe attraction in some instances and repulsion in others. We must be dealing with two kinds of charges but they differ only in that two similar charges repel while two dissimilar charges attract. We call the charge produced with a glass rod rubbed with silk "positive"; but that produced by an ebonite rod rubbed with fur, "negative." However the designation is quite arbitrary.

trary and we might just as well call a positive charge negative. When two platinum strips are placed in acidulated water a current of electricity may be passed from one strip to the other through the water, but what is far more interesting we also observe that hydrogen gas collects at the negative strip and oxygen at the positive. It is quite natural that we should assume in this case that the water is broken up or ionized, as we say, into two particles which we call "ions" or wanders. One of the particles manifestly has a positive charge associated with it in some way and the other has a negative charge. An ion is an atom or sometimes a group of atoms with an electric charge. When a hydrogen ion loses its charge it becomes hydrogen gas. The properties of the ion are quite different from the properties of the atom. It is not necessary, of course, to assume that the ion is an elastic sphere and it would be superfluous to do so, but it is necessary to assume that it has a charge or to put it another way, if we assume it has a charge we can account for the facts of ionization. The point to keep in mind is simply this, the physicist or chemist does not make assumptions that are not both necessary and valid.

Some phenomena in light require a much more complicated atom model which we can only describe briefly. This atom, for the most part, consists simply of space; likewise does the solar system when you come to think of it, so that must not bother us, for in the center there is a positive particle," the proton," which contains nearly all the mass and revolving around the proton

there are negative particles of very, very much smaller mass called "electrons." The model resembles the sun with its planets. This is the modern atom and while it is necessary to account for the more complex phenomena of the physical world, it is superfluous for some of the simple things we have explained above.

Why not have just one atom? Indeed this is precisely what we would like but at present it is not forthcoming, although there is no doubt that a universal model will be devised.

Is then the atom a discovery? Does it really exist? In one sense yes, and in another sense it is a mechanical model devised to fit the facts of observation.

Sometimes we reach a dilemma as in the case of the classical wave theory of light. Up to the last quarter of the nineteenth century practically all of the observed phenomena of light demanded a wave theory, but certain discoveries of the last fifty years, notably those involving interchanges of energy, can only be explained if we assume, not a wave but a flight of particles variously called quanta, corpuscles or photons. At first sight it does not appear that both theories can be right, and yet it is entirely probable that we simply need a larger outlook. In the words of Sir J. J. Thomson, "this duality of corpuscles and waves may be of the nature of things." Perhaps this is just another way of saying that the physical universe is decidedly more complex than anyone in the eighteenth century ever dreamed it to be.

One result of these changes is

that there is less stress upon atomic models. In the past a phenomena was explained when a mechanical model could be built in the mind. There was always a desire to get back of the mathematical equations but today we realize that the ultimate reality is very much beyond our reach so we are for the most part content with symbols. The complexity of the physical world and the failure of a simple model to solve most of our problems has naturally led to this conclusion.

What lies behind the symbols that we use in equations? The answer is, "we do not know." We no longer think that a thing must be concrete to be real, and this attitude indicates that we are becoming more spiritual for as Eddington says, ". . . we are no longer tempted to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness."

In short much that was considered fundamental in the old classical physics has been shown to be quite inadequate for modern discoveries. The old ideas of length mass and time have been replaced by new concepts which seem very weird and

fantastic to the layman but this may be taken as a sign of progress.

In concluding it may be well to summarize the important facts.

1. A scientific model like the atomic model must not be considered entirely in the light of a discovery but rather as an explanation, adequate perhaps today but subject to modification tomorrow.

2. Mechanical models have succeeded, at least so far, only with the simplest type of phenomena with which we are aware, namely, the physical universe i. e. the inorganic world.

3. As the physical universe unfolds before us, as the result of scientific research, it becomes more and more complex while the models and theories become more and more abstract.

4. In the light of all the facts we have at this moment, the crude discarded model of yesterday can hardly be expected to solve the complex problems of tomorrow.

In a subsequent article we will attempt to show the instability of the atomic foundation of all mechanistic theories.

(To be continued)

* * * *

"The highest praise is due to men who devote their energies to science; and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending; the king himself may be dethroned; but the sovereignty of science is everlasting and without end."

—'Abdu'l-Bahá.

A PILGRIMAGE THROUGH PERSIA

QAZVIN AND TEHRAN

MARTEHA L. ROOT

This is the third part of the serial story by Miss Root concerning her experiences in Persia. The first article which appeared in the July number described her visits from Baghdád to Kirmansháh; the second part published in the August number gave an account of her stay in the city of Hamadán.

THE morning we left Hamadán was glorious. The sun shone warmly and the snow-covered mountains scintillated as if decked with millions of diamonds. The writer, though, was seeing something more. She closed her eyes to think about Qurratu'l-'Ayn, her great ideal of spiritual womanhood who had come this same way, only on donkey-back, and at every step her life had been in great danger from the fanatical clergy. To go to Qazvin, the city of such an heroine, is indeed a holy privilege. Suddenly while I was thinking and praying, the chauffeur was halting the car. There in the road ahead of us were peasants dressed in costumes of green and apple pink and white. They lifted their arms to motion that the car be stopped. Then, playing on Persian musical instruments called "Tars," they danced a most graceful dance and sang a salute to the spring season. Then standing on either side of the road and bowing low, they motioned the chauffeur to pass. Were they Bahá'is who had come far out from Qazvin, dressed in the ancient costumes, to give a silent welcome to the sister from the west? If so, it was very sweet and apropos, for now is the springtime of a new universal cycle.

A few miles further on stood

fifteen motor cars filled with Bahá'í friends who were waiting to greet us. First among them were the nine members of the Qazvin Spiritual Assembly. Mr. Arbab Borzoo, owner of the Grand Hotel, the best hostelry in Qazvin, and a devoted Bahá'í, asked the guest to ride in his Grand Hotel autobus, which she did. A little outside the gate of the city, in one of the large buildings, a reception was given where tea, Persian cakes and fruit were served by the Bahá'í friends of that suburb. Their speeches of welcome were so beautiful, one can appreciate what it means to hear "the brodered tongue of the East." The Persians are keenly intelligent, eloquent, poetical by nature, and extraordinarily courteous and hospitable.

After a happy half-hour here the friends again entered their motor cars and accompanied the visitor to the Grand Hotel. Entering the foyer massed with palms, there I found more than one hundred Bahá'í women and girls waiting to greet me. It was exquisite to see these women of Qazvin from whom the world expects so much, for since Quarraty'l-'Ayn has come from this city, women in every continent who have admired her so deeply, naturally expect all women of this historic city to be beautiful, highly

cultured, spiritual, marvelous speakers, and fearless, possessed of a courage which thrills the world. I was not surprised to find Esperantists among them, for I feel sure if Qurratu'l-'Ayn had lived in this generation she would have learned this international auxiliary language. Only some of the ladies came, for in Persia there are so many Bahá'ís that only a limited number can be present at any gathering.

A luncheon was given that day in the hotel for members of the Spiritual Assembly, and at six o'clock a lecture was given in the Bahá'í School building. The women had decorated the great hall with scores of wonderful Persian rugs and embroidered pieces made by themselves and the pupils of the schools. The place was lighted with a hundred lamps. Flowers were placed in little vases on all the tables, and standing with shining eyes to receive their sister from the west were more than three hundred men and boys. Truly it was a great welcome. First a prayer was chanted, then came addresses of welcome in both Persian and English, emphasizing the union of the East and the West, after which the visitor spoke of the progress of the Bahá'í Cause in the United States and Europe, giving many incidents of the influence of Qurratu'l-'Ayn in the West. When the last prayer was chanted and the vast audience still stood in great silence, the writer felt that if Qurratu'l-'Ayn looked down upon those spiritual souls she would know what rare and eternal fruits her life and her martyrdom have brought.

The next day a luncheon was

given at the Grand Hotel for Bahá'í ladies, and immediately afterwards a women's meeting was held in the same school hall. Here several poems of Qurratu'l-'Ayn which had been set to music were given, for her poems are sung to-day not only by Bahá'ís but by musicians of all religions in Persia. Prayers were chanted, and then came the lecture in which the writer told them how good it would be if some Qazvin women could lecture in Europe and in the Americas; they could speak dynamically about the history and great life of their townswoman Qurratu'l-'Ayn. A feast was served for more than three hundred women and girls. The meeting was held in the school building, which was a little more comfortable in this extremely cold weather, but generally all meetings are held in the Mashriqu'l-Adhkár in Qazvin, and it is a house where Qurratu'l-'Ayn had often lectured and taught the Bahá'í Cause.

Returning to the hotel, the writer was presented to four Bahá'í friends from Tihrán who had been sent by the National Spiritual Assembly to welcome her and escort her to the capital. It was characteristic of Persia that these friends and Bahá'ís of Qazvin and the writer had a little meeting of prayer before they discussed the plans for Tihrán. The Persians always chant their prayers, and one who hears this sweet chanting of the Words of Bahá'u'lláh and 'Abdu'l-Bahá will long to hear them, I am sure, long after the pilgrimage to Persia is finished.

The next morning the hotel was thronged with friends who had come to say good-bye. The ladies

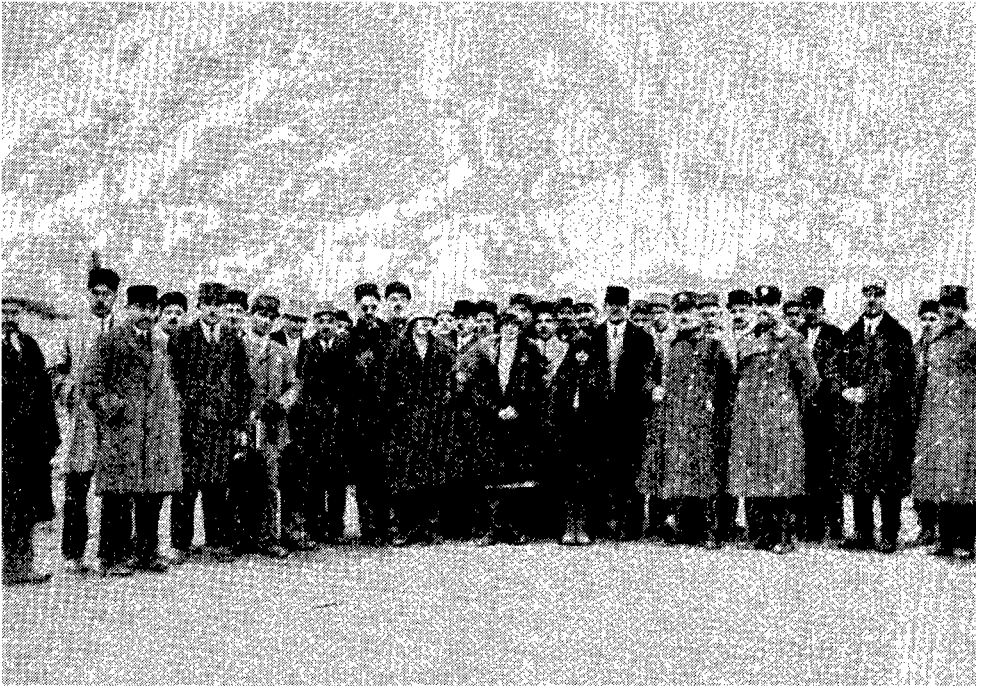


Photo by Aftab, Tih-ran

This group picture was taken at Karadj, a town near Tih-rán, when the National Spiritual Assembly of Persia and one hundred and fifty other friends journeyed there to meet Miss Martha Root, American journalist and international Bahá'í speaker and teacher who made a trip through Persia.

were in one drawingroom and the men were in another large drawingroom which had been specially given for the American to meet her brothers and sisters during the brief stay of two days. The Spiritual Assembly and many other friends took motor cars to accompany the Bahá'í teacher on the first stretch of her journey towards Tih-rán. There they descended and distributed Persian sweets,—if we did not break bread together we broke cake and bonbons and tasted salt as a Persian symbol of lifelong friendship, as well as of most thoughtful hospitality. Then saying again and again “Alláh-u-Abhá” to them all, we directed our chauffeur and Hassan to drive forward and the car with the Tih-

rán brothers followed close behind ours. The dear Qazvin friends waved us out of sight.

A JOURNEY from Qazvin to Tih-rán requires only about four hours with a good car and on this day the weather was fine. Tih-rán friends had wished to come out in very great numbers to meet the Bahá'í guest, but she had asked then and in all other cities that the number be limited. She feels, and so does the National Spiritual Assembly, that in Persia at the present time moderation,—never astounding, never attracting public excitement—is better when the Government is doing its best to have a safe, tolerant and neutral Irán. The spirit of the Tih-rán Bahá'is, how-

ever, is so hospitably big that several thousand believers had asked to come and meet the western sister at Karadj, a suburb nineteen miles before the gate of the capital.

Tihrán is a city of three hundred thousand inhabitants, situated midway between the eastern and western thriving cities of Tabriz and Mashhad. It can be reached via Russia and the northern city of Rasht, or from the northwest via Tabriz, from the south via the Persian Gulf and Bushir, and from the west via the golden-route from Baghdád over which we had just traveled. It has only been the capital for the past one hundred years, before that Isfahán and Shiráz had the honor of being the ancient capitals. However, if Tihrán is a new city which is considerably Europeanised, still it is said to have all the charm and the gorgeous splendor of the greatest oriental capital in Central Asia. It stands close beside the remains of Rhey or Rhages (spoken of by Bahá'u'lláh) which was a contemporary of Babylon and Nineveh, a city of a million souls in those days. In the time of the Arab conquest it was reported to have had eight million inhabitants.

Coming in the motor car we saw Mount Demavand with its shapely white cone so high and keenly cutting and it seemed close to Tihrán as if it and the Elburz Mountains embraced the city to the north. Whether Noah's Ark had rested on Mount Demavand nineteen thousand four hundred feet above the sea level we must leave to the historians to decide. Anyway, to come to Tihrán is a thrilling adventure for a Bahá'í, and to others,

too, it is a country with great tourist interest.

The writer closed her eyes for a moment to breathe silently a couplet from the "Masnavi" of Bahá'u'lláh. (These divinely inspired lines do not refer to Persia but to the Abhá Kingdom, the Kingdom of Heaven from whence He came to show us the way.)

"O thou sacrifice of God
From the altar of love do not return,

Give your life in the path of love!
Come to the Door of the Beloved
Without head and body,
In order that you may be accepted
As a citizen of This Land!"

How gladly the Founders of the Bahá'í religion and those first believers in Persia had done this!

KARADJ WAS very near; the National Spiritual Assembly and more than one hundred and fifty other Bahá'ís had left their motor cars and stood to receive the sister from the west. In that solemn moment, it was not just individuals greeting one another, it was the spiritual union of the East and the West. It was a tremendous ovation, and then everyone went into the large restaurant where tea and cakes and flowers were served, and speeches were made. Many policemen stood about, several photographers took countless photographs; everyone was happy and enthusiastic. After this reception the automobiles were again entered and the writer came in the car with the owners of the Grand Hotel to Tihrán.

When we reached the imposing gate of the city of Tihrán, called "Qazvin Gate" because it is the

end of the Qazvin-Tihrán road, there were many cars and vehicles. It was the busy time of the day, and every passenger must halt to show his card of permission to enter. Cars of friends quietly drew up around my car, policemen came and we cannot say it was merely a coincidence—they stood beside my car until the signal came to start forward.

Coming into the Grand Hotel, I saw that covers had been laid for nearly one hundred and fifty guests; the owners were giving this dinner in my honor. Many of the famous national dishes of Persia were served,—chicken pilaw with pistachio nuts, raisins, dates and orange peel for flavor. Also they had the many delicious fruits for which Persia is so celebrated.

This hotel has been my headquarters. It is one of the most beautiful and comfortable hotels in all Persia. It is an interesting fact that the builder of this hostelry, Mr. Seyid Nasroullah Bakeroff, a most ardent Bahá'í, constructed this luxurious "palace" built round a central court and with a great theatre, in the hope that the Center of the Covenant 'Abdu'l-Bahá, would come again to His native land and this hotel would be His home! Some religionists opposed him and tried to have the construction stopped. They said, "he is building such an hotel for his God." Well, indeed he did build it to the glory of God. One feels the love and the spirit in this house. Ordinary travelers are impressed with the courtesy, the completeness of everything; but coming as I did as a Bahá'í (and it will be the same when you come), it is infinitely

sweet to hear "Alláh-u-Abhá" everytime a boy comes to serve you; and he does not walk, he runs to fulfill your wish! The three brothers Mir Aminoullah Bakeroff, Mir Kamal Bakeroff and Mir Jalal Bakeroff own this hotel, and with them I feel their love, their thoughtfulness, their efficient care are showered upon this humble Bahá'í from the west as it would have been poured upon 'Abdu'l-Bahá Who could never come during His lifetime, and the builder, too, has passed on to the Other World.

One day they told me an incident of their good father this Agha Seyid Nasroullah Bakeroff. They said that at the time of Nasiro'd-Din Shah's death by an assassin, their father was in Baku. The Muhammadans, very prejudiced, attacked him and said: "You killed the Shah!" Everything that ever happened was blamed upon the Bahá'is. Fifty policemen came and took the father to the police court. The Chief of Police shook hands with Mr. Bakeroff and said: "I know you Bahá'is are the best people in the world and would not kill anybody! For your own safety, however, I imprison you here for two days, for if I free you the Muhammadans will put you to death." Thus his life was saved.

During the five weeks here, Bahá'í parties with the invitation card have been given six nights a week, always one hundred guests and many times two hundred, and at each reception and lecture there have been new faces, for no one has been invited twice, yet I have not seen nearly all of the Bahá'ís in Tihrán. Two meetings were attended by men and women together.

This is a great innovation for husbands and wives to come together and to sit together. One young woman made a most eloquent speech of welcome, but it was the first time she had ever spoken before men.*

The hospitality of the Persian people is remarkable. One afternoon it was raining when I left a reception, but the women and girls and little children all came through the garden to the outer door where the carriage stood, even though I had said good-bye to each one of them in the draw-

ingroom and on the veranda. They were not thinking of the rain on pretty frocks; it was sisters of the East and the West meeting together for just one afternoon. One young girl said: "Do you realise it is probably good-bye forever!" Others said: "It is the promise of Bahá'u'lláh fulfilled, for He said our fair-haired sisters with blue eyes would come to us from the west."

*(Only two years ago a law passed permitting that men and women could ride together in the same carriage. Certainly during the reign of His Imperial Majesty Shahanshah Pahlevi much progress has come in the equality of men and women, and in the education of women.)

(To be continued)

"Through the teachings of Bahá'u'lláh the horizon of the East was made radiant and glorious. Souls who have hearkened to His Words and accepted His Message live together today in complete fellowship and love. . . . This has been due to the declaration and foundation of the oneness of the world of humanity. Today in Persia there are meetings and assemblages wherein souls who have become illumined by the teachings of Bahá'u'lláh—representative Muhammadans, Christians, Jews, Zoroastrians, Buddhists and of the various denominations of each—mingle and conjoin in perfect fellowship and absolute agreement. A wonderful brotherhood and love is established among them and all are united in spirit and service for international peace."

—'Abdu'l-Bahá.

THE KEY TO UNITY

LOUISE DRAKE WRIGHT

THE curiosity of the world has recently been stirred by the discovery of what appears to be a ninth neighborly planet circling outside the orbit of Neptune, a telescope powerful enough to sight the unknown member of our solar system having been constructed. Fresh probabilities open unchallenged as the thought is entertained, and if it be verified, some of the careful calculations of the past that made a comfortable, orderly sequence for our minds to rest upon may be subjected to changes as the presence, power and light of this immense magnet, henceforth, will have to be taken into consideration.

As each noticeable discovery in the world of science urges new estimates of past assumptions in its field of knowledge and opens further possibilities, likewise in the realm of divine revelation each Light-Bearer brings to judgment past concepts and offers vast and beneficent reformations based upon adherence to fundamental, unchanging laws.

Now that achievements in natural science have outstripped imagination in many ways, advanced ideas are quite generally welcomed by persons of intelligence. We no longer imprison our Gallileos of scientific adventure. But in the domain of divine investigation primitive methods, where distrust, fears and condemnation prevail, are still adhered to.

One of ineffable holiness, who in the past century offered the key to

world unity and peace, was held a Prisoner for forty years, suffering every calamity and indignity possible to endure. Nevertheless, this supreme Sun of celestial radiance arose unhindered by opposition, and is discernible to those who adjust the telescope of the spirit—the mind—to spiritual requirements and values, and turn its clear lens directly upon this all-inclusive recent revelation of God.

The Orb of Manifestation became known to the world through three individualized Aspects, or Vehicles of Its significance.

The first to be recognized was the Báb, as Herald of the Manifestation.

Then the Light-Bearer Himself, Bahá'u'lláh, the Dawning-Place of Divinity, revealed His Presence and His Mission.

His eldest son, 'Abdu'l-Bahá, next became known as the definer and explainer of the Word of the Manifestation and the Exemplar of His Teachings.

The spiritual supremacy and exquisite personality of Ali Mohammed, the Báb, immediately attracted large numbers of the Muhammadan faith after He announced Himself as Herald of "One whom God will manifest." Thousands of His followers so caught the flame of His unearthly quality and the high ecstasy of His inner beauty that they suffered unspeakable martyrdom rather than be separated from the love of God shining through Him with such intensity. On the

other hand, it was quite inevitable that those who clung to orthodox tradition should passionately resent His resounding demands that they burn many of their books, do away with long cherished rituals and abolish their superstitions. He also went into the minutest detail as to their manner of living, making strict rules as to what they should eat and training them carefully in much needed ways of personal cleanliness. He was a hurricane shaking the trees of their existence; a plough to dig up old roots so long interlaced beneath the surface of their lives; tilling the ground of their minds and hearts to make ready for the momentous event rapidly approaching. A Manifestation of God was about to proclaim Himself. Who would welcome Him? Not those imprisoned in a dead past and surrounded by walls of prejudice nor those filled with self-righteousness.

He bade His followers to turn entirely to the Holy One when He appeared. "At the time of His Manifestation there will be for them (the people) no greater paradise than belief in Him and obedience to Him," He wrote in the "Beyan."

After this "Dawning Point of Revelation" had opened highways of faith for the incoming of the "Promised One," the Báb's immaculate young life was set at naught by His enemies and He was liberated, through martyrdom, from the cage of this world.

For hundreds of years, many religious books have reiterated certain sacred names which the Prophets, through their utterances and visions, have kept before the minds of the people. Like long vine roots

running below the ground until drawn out into the light and air to burst into bloom, these familiar ideas may be traced over long periods of development until they eventually impersonate in great beings who manifest God's purpose and explain His meanings. How many generations of the Jews brooded over the hallowed name of the Messiah as a fulfillment of their heart's desire, until He was born as the Christ Child, The Word, The Son of God, at the time when spiritual comprehension was in its youthful stages.

Similarly there are two familiar expressions, "The Lord of Hosts," and, "The Covenant of God," that have stood out prominently through the centuries. At last, humanity having acquired a more mature realization of the character of their Maker, and, being ready for closer union with Him, these conceptions have taken outer form in the holy personages of Bahá'u'lláh, the Lord of Hosts, and 'Abdu'l-Bahá, the Covenant of God.

The outstanding events in the amazing history of Bahá'u'lláh are written that all may read these tragic but victorious pages. We know how the prison of 'Akká became a mighty throne from which emanated His Light to the world. It is said that in His presence the strongest impression one received was a vivid realization of the tender solicitude and ineffable love of the Heavenly Father. He came to awaken the divine nature and reveal the treasures hidden therein.

He wrote these beautiful lines:

"To gather jewels have I come to the world. If one speck of a jewel lie hid in a stone, and that stone be beyond the seven seas,

until I have sought and found that jewel, My Hand shall not stay from its search."

Those who were blessed by a close view of His daily life tell of His unchanging poise and majesty, serenity and kindness during the long years of poignant calamity. Disaster never caused agitation; human circumstance, whether favorable or detrimental, was welcomed indiscriminately. The will of this "prisoner" of the Sultan of Turkey and the Shah of Persia was so powerful that no messengers sent by those dominant potentates came before Him unless He read in their hearts worthy motives and granted them permission.

In a Tablet He spoke of the mission He was particularly to accomplish—"My part is but to deliver this great and clear Message."

The delivery of so sublime and vital a message must have been written, not only by the Supreme Pen in manuscript form, but traced upon the living page everlasting where those eternal verities are indelibly inscribed, which man in his upward climbing has become capable of appropriating and which, through the power of the Holy Spirit, he may always reach and possess. Each Manifestation as the Divine Physician gauges the receptive capacity of the people of the world and creates the fructifying environments in which His prophecies of attainment and benefits may find expression in human affairs.

The Master at one time said that the Word of a Manifestation was not only a prophecy but that it was also a creation. In the Tablet of Joseph, Bahá'u'lláh wrote, "My demonstration was brought to its

fullness and completion for all that are in the heavens and on the earth before I made Myself known, because it appeared with such wonderful condition that no one could find any way to delay or oppose."

The unique genius of Bahá'u'lláh has brought to this chaotic world an indivisible, irresistible, indestructible, all-embracing penetrative plan. This plan is not static but dynamic and operative, and to-day is moving steadily, creatively through all avenues of life, remoulding thought and feeling and arousing those slumbering, long delayed, God-given high hopes and aspirations, through its inspiring promises of victory that mark the opening of the New Age.

Bahá'u'lláh makes known that in a shorter time than any past experience can warrant, there will be established a new order of nations, built securely upon the bedrock of divine justice.

Bahá'u'lláh gave to 'Abdu'l-Bahá a number of significant and mystical Names: which are familiar to every Bahá'í; and before ascending to His spiritual station on high, proclaimed that 'Abdu'l-Bahá was to be His successor, leaving in His Will no uncertainty as to the meaning of this bestowal.

Had it not been for the intimate acquaintance with the perfect life of 'Abdu'l-Bahá and also His wealth of explanations regarding Bahá'u'lláh's Station and Principles, the teachings might have stood too far removed from the comprehension of the creatures to have been grasped and put into operation before a long period of years had elapsed. But through contact with the Master's unprecedented selfsacrifice and devotion, the peo-

ple came close to a Life they could partly understand and wholly adore. Through His explanations, the Word of Bahá'u'lláh is tempered to the people's capacity to receive.

The white light of the love of Bahá'u'lláh shining through the Center of the Covenant ('Abdu'l-Bahá) breaks into rainbow colors of promise across the sky of eternal hope, and thus illumines all shades of intelligence.

In one of His Tablets 'Abdu'l-Bahá speaks of that which He was particularly meant to represent.

"O ye friends of God! . . . No one must believe that 'Abdu'l-Bahá is the 'Second Coming of Christ,' nay rather he must believe that he is the Manifestation of Servitude, the mainspring of the unity of the human world, the Herald of the True One with spiritual power throughout all regions,—the Commentator of the Book according to the divine text, and the Ransom to each one of the believers of God in this transitory world."*

This "Mainspring of unity of the human world" wove for the earth a fresh garment. The strong and skillful weaver moved with ceaseless, painstaking tread through the warp and woof of existence to blend and harmonize the countless dissimilar threads of life. Seekers for truth from all religions, countries and peoples, came pouring to Him in endless streams. Hindus of high and low cast found it possible to lay aside long held prejudices when they sat side by side in the presence of such holiness. The poor and neglected He singled out as doubly dear to Him, consoling them with spiritual and material

aid; warring Arab chiefs coming to have their grievances justly settled, walked away together in peace; great officials of the surrounding regions and those representing various foreign nations who were stationed in His vicinity came for consultation upon affairs of state; Muhammadan Mullahs sought His interpretation of obscure passages in the Qur'an. Those of all religions brought their intricate questions for Him to solve, either through means of the tremendous correspondence always piled high about Him or through interviews with Him while He lived in the prison town of 'Akká; or later when He traveled to far countries to proclaim Bahá'u'lláh's Cause, as well as in Haifa where He entertained numerous pilgrims all the remaining years of His life. His charity, loving kindness and unerring wisdom guided and uplifted the multitudes that ever pressed about Him.

The Master's many years of martyrdom drew to a close on November the twenty-eighth, 1921, and the sanctified Tabernacle of His Spirit was placed within the beautiful Sacred Shrine on Mount Carmel where the outermost garment of the Báb had lain for many years.

Ever unified in life purpose, these two mighty aspects of the Orb of Bahá'u'lláh,—the Morning Star of annunciation, the Báb, and the Moon of perfect reflection, 'Abdu'l-Bahá,—blending eternally with the Sun of Truth, Bahá'u'lláh, form the beacon light of the new creation.

When the Will of 'Abdu'l-Bahá was read and it became known that He had left a great inheritance to all who loved Him, a wave of relief and gratitude went around the

*Tablets of Abdu'l-Baha, Vol. 2, p. 429.

Bahá'í World. He appointed a "Guardian of the Cause," to direct its multitudinous affairs. He created and defined this new station of service in the world with its nature, function, and grave responsibilities. "The Guardian of the Cause of God as well as the Universal House of Justice," the Will read; and He named His eldest grandson, Shoghi Effendi, as the one to initiate this highly difficult undertaking and to fulfill the sacred trust.

A few lines of the Will are here quoted:

"O my loving friends! After the passing away of this wronged one, it is incumbent upon . . . the loved ones of the Abha Beauty, to turn unto Shoghi Effendi . . . as he is the sign of God . . . the Guardian of the Cause of God . . . he is the expounder of the Words of God, and after him will succeed the first born of his lineal descendents. The Guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness the Exalted One, (May my life be offered up for them both!). Whatsoever they decide is of God. . . . Whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. . . .

"So soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, they must cast him out from the congregation of the people of Bahá and in no wise accept any excuse from him. . . .

"He that obeyeth him not, hath

not obeyed God; he that turneth away from him, hath turned away from God; and he that denieth him, hath denied the True One."

Nothing could have assured this generation more effectually of the victory of the Cause of God in the near future than the merciful provision of a succession of devoted adherents to the Will of 'Abdu'l-Bahá, who, down the centuries, will "amplify and apply" His Word to the needs of humanity at the period of time in which each will occupy this centralizing position.

Shoghi Effendi is a "Master builder"; the only one who is capable of bringing into visibility and making concrete this mighty structure, a Universal House of Justice. He is endowed from on high with the insight, wisdom, love and power to inaugurate so stupendous an enterprise as a Universal House of Justice at this time of warring nations.

The unified action of a body of servants chosen for their adequate mental and spiritual endowments will, through organizing courts of arbitration, prepare the way for the permanent establishment of universal peace.

His Holiness, our Lord Jesus Christ said, "My sheep know my voice." All who have learned to listen to the voice of 'Abdu'l-Bahá know that the inestimable gift to the Cause of our precious Guardian's leadership is the Master's dearest love speaking anew through the consecrated life, perfect balance of mind, spiritually attuned, clear heart of His Highness Shoghi Effendi, through whom the "Hands of Power" will fashion the human habitation for the descent of the impregnable divine plan.

SEARCHING FOR TRUTH

A SPIRITUAL AUTOBIOGRAPHY

II

In the present installment the author takes up his spiritual experience from the end of his college days, and traces it through a period of three years rich in growth and development, leading to the decision to enter the ministry. In the next and concluding installment, life at the Harvard Divinity School will be described and the event, in the midst of his preparation for the ministry, which led the author to give up this purpose and devote the rest of his life to the Bahá'í Movement.

MY college education left me with an increased fund of knowledge and an intellectual training, but with considerable impairment of health due partly to the fact that I worked my way through college while at the same time endeavoring to stand high in my studies.

I found great help in the treatments of a Dr. William Pratt, mental healer and one of the most spiritual and noble men that it has been my privilege to know. He had, previous to his work in mental healing, been a business man who had failed in business and incurred a nervous breakdown. He started in business again and had another nervous collapse. It was then that he came in touch with that same source of healing to which, as some assume, Mary Baker G. Eddy owed her inspiration, namely, Dr. Quimby. Among other patients there at the same time were the Dressers who, with Mr. Pratt, developed an independent system of healing. They called it metaphysical healing, later to be ably expressed in more general terms by a son, Horatio W. Dresser,—while Mary Baker G. Eddy went on developing her own powerful system of healing now so widely diffused.

Dr. Pratt, as we called him,

though he had no medical degree, having been himself healed in a remarkable way by this mental healing system of Quimby's, practiced it with great effect upon others and kept a sanitarium where resident patients were helped. He was one of the most selfless men I have ever known. His personal presence and atmosphere were most cheering and uplifting and his treatments were very helpful to me. His method was to spend ten or fifteen minutes in spiritual conversation, and then have a period of silence in which he concentrated on the patient. His power of concentration was great. I have seen him run upstairs—(a man of sixty-five) from shaking the furnace, and sitting down, immediately compose himself to his spiritual task. Once, in the midst of the silent treatment, a hirdy-girdy began its vociferous music below our open window. I wondered whether it would effect Dr. Pratt, as it was disturbing to me and made it difficult for me to maintain an atmosphere of meditation. But it had no effect upon my healer, and soon I was totally oblivious of it.

I can recall that in these silent periods my mind became more or less a rosy blank, and I was suffused with a calm and buoyant flood which seemed to heal. I

would return home walking on air, and bring enough vitality to last me until next I could drink from this fount of healing.

I thought that my problems were all solved with this wonderful guide and healer at my side, for he was indeed a spiritual guide as well as healer—a man of deep mystical wisdom. But just at this point one of those catastrophes occurred which change the pattern of our lives, namely, that Dr. Pratt himself passed away from this earth. Thus I found myself again spiritually afloat.

AT ABOUT this time, while teaching school in Brockton, Mass., I had two very deep spiritual experiences which I will narrate.

As I was strolling out one evening feeling a little lonesome, being unacquainted in this city, I passed a diminutive church and hearing the sound of singing stopped to look in. This perhaps was more than an act of mere curiosity on my part. I was being lead undoubtedly by my spirit of religious investigation. When I entered the rear of the church, the little congregation was then engaged in prayer. They were quite evidently simple men and women earning their bread by manual or clerical labor. Their prayers were the most remarkable I have ever heard in any Christian church. When the prayer closed, the young clergyman came down and urged me to join with them. I became a frequent attendant at this church, which as I discovered was of the denomination of "The Church of the Disciples" or "Campbellites." I found a wonderful spiritual brotherhood in these

simple men and women: one of them the driver of a baker's wagon, another a watchman at a railroad crossing, women who worked in a candy factory, and such like.

In their prayers they really talked with God, and their Christian love for each other was of such a quality that when I was urged to join the church I felt strongly attracted to do so; for here I saw manifested, as I had never seen before, a wonderful spiritual power pervading the whole church body. Oddly enough this church to which I found myself drawn was of the Evangelical type with a theology far from the liberalism to which I had been accustomed. In order to join the church, it would be necessary to receive total immersion, an act which they deemed essential to salvation. Reasoning pragmatically that whether or no total immersion was necessary to salvation it was an act that certainly would do no harm, I decided to let it be no obstacle to affiliating myself with these wonderfully spiritual men and women.

At the time that I was baptized one of my pupils also happened to be baptized, and I will speak later of the effect in my school of this whole affair. Thus it happened that the only church I have ever joined was one of the most evangelical in type, strangely different from all in which I had ever worshipped; but my guidance had always been to seek for spirituality under whatever guise it was to be found. Here in this church I found a real quality of spiritual power.

SHORTLY AFTER this event a revival service came to Brockton con-

ducted as a union service in the leading Congregational Church by a Mr. Campbell, a revivalist from London. I have frequently attended revival meetings out of religious curiosity, but at most found them emotional rather than spiritual in their effect. This revival was quite different, however; it seemed to be imbued with a marvelous spiritual potency. I joined with the group who rose to partake of the special revival benefits. I found a tremendous spiritual power impregnating my life for some weeks following this meeting, and my relation with my students was fraught with a spiritual sweetness and a love which I have rarely known. I suppose the fact of my baptism in one church followed by a public declaration in the revival service became spread among the pupils, and these definite spiritual steps on my part seemed to have called forth from the pupils all that was harmonious and lovely in their natures.

Unfortunately my stay at this school was brief because I was only substituting for a teacher during her illness, and I left Brockton with great regret on my part amid many farewells and bouquets of flowers from my pupils.

I speak of this relationship with the pupils merely to indicate how spiritual potency in life always flowers out into blessings of harmony and love.

I must confess here that this spiritual elevation was not permanent. I wish indeed it had remained so.

My next teaching experience was in a school characterized by great evil—one of the foulest schools in

our country. I need not go into details. I was very unhappy there and not at all well; my spiritual powers seemed to have disappeared entirely.

When the summer vacation came, I was a wreck physically and nervously, and went to Mt. Desert, Maine, to camp out and to recuperate.

During my last few weeks at the N——High School I had come in contact with a young Christian Science practitioner, whose name I have forgotten, and had taken some treatments from him. He was a very earnest and sincere young man and worked hard over me, and I seemed to feel some benefit. I attended a Christian Science lecture and bought the book, "Science and Health." When I reached my camping site with the friend who was to spend the summer as a camp-mate, I found myself so depleted of psychical as well as physical vitality that I could not even engage in a limited way in the wholesome tasks and recreation of camping in the midst of those glorious mountains by the brilliant sea.

When my condition was at the lowest ebb, upon a day when I had given up a proposed trip of mountain climbing with a group of friends and was lying in the hammock gloomy and depressed—a letter came from my practitioner. It was an official healing letter of preachments to me and references in "Science and Health" and the Bible which I was to read. Feeling already helped by the letter, I immediately set to work reading the references cited. In a short time a great buoyancy seemed to fill me, and I got up and started out to

overtake my friends. They had gone too far to be overtaken; but from that moment on I began to take hearty exercise, to work efficiently at the camp tasks, and to hold consistently to the faith that all this work was making me stronger instead of straining me as it had seemed to do before.

I began to thrive marvelously, and when my father came up to join us a month later, he hardly recognized me. He was amazed at my tireless energy.

WHEN THE end of the summer came, I arrived at an important decision, namely, to give up teaching and enter the ministry. Acting with speed, I found that I could get a scholarship at the Harvard Divinity School to pay my tuition and room rent there and I was able to secure in addition a fellowship of \$250 from the Unitarian Association. Thus within two weeks of the time I had decided to go into the ministry, a penniless student found himself provided with ample funds for the year. Such has been always my good fortune when my choices are right and destined.

One may be surprised that it was the Unitarian denomination that I connected myself with as a divinity student rather than "The Church of the Disciples" which I had joined. The reason was this: that an investigation of their larger churches of this denomination around Boston, and of their divinity students, disclosed the fact that there was here no such earnest simple faith and beautiful spirit as had so remarkably characterized the members of the little church in

Brockton; and I came to the sad conclusion that the spirituality of the latter had been a local rather than a denominational expression. The theology of the Campbellites being far too narrow for my then intellectual development, I saw no reason to connect myself further with this denomination. Therefore it was with the Unitarians that I now threw my faith and efforts.

My parents were deeply rejoiced at my entering the ministry, for two reasons: one that my grandfather, with seven sons, had been deeply disappointed because none of them had been willing to follow the profession which seemed to him the most worth while in the world. It now seemed fitting that a grandson should take up that work. Secondly, because it seemed a fulfillment of a pledge that my mother had made under extraordinary circumstances. In my babyhood, at the age of about a year, I had double pneumonia and was in a dying condition, the doctors having absolutely given up all hope. During the crisis, my mother, walking back and forth with me gasping in her arms, had prayed deeply for my recovery and had made a vow to consecrate my life to God's service should it be spared. Miraculously, it seemed, my breathing became more regular and I was soon peacefully asleep, and as present events prove, managed to live. Thus it seemed a guidance that due to no suggestions from my parents I should be studying for the ministry and from my own desires was entering upon a course of action which tended to fulfill the promise my mother had made to God.

(To be continued)

MIDNIGHT OIL

MARZIEH K. NABIL

A COLLEGE professor once returned a paper on philosophy with the marginal comment that after all, true happiness is to be found only in a state of complete nonexistence. The words of professors are frequently so profound that the ordinary mind had best make no attempt to fathom them. However the remark is an interesting one, because it reminds us again of the innumerable philosophies and systems of existence which are quietly flourishing about us, often in the least likely places. Philosophers write conscientiously tedious tomes on how to live life, and our libraries are crammed with Utopias and paradises, each representing someone's solution to the problem, ranging from descriptions of a world where the houses are edible and the streets are paved with sapphires, to the heaven of the Divine Comedy, where triumph the joys of the intellect. Nor is the average human being's mind entirely idle; for as the world goes on in its impulsive way, counting calories and puzzling comfortably over the latest murder mystery, each individual is yet evolving for himself, as a sort of by product, a philosophy of life; this he will confide on occasion to friends in need. He will tell them, for instance, to return to Nature, and there they will find peace out under the great redwood's balm is awaiting them; or he will insist on the contrary that the

spectator, and induce them to abandon the redwoods and take up mind-reading or Swedish gymnastics. Should he quote Scripture, he will do so with the pointless charm of Rabelais' pilgrims, whom Gargantua ate in a salad and who found in the Old Testament a literal reference to their experience; he will regard the essence of Scripture only with indulgent respect, and dismiss it as counsels of perfection. He prefers to invent some sleight-of-hand method of living, some system of philosophy, either original or derived from a fellow mortal to whom he has intrusted his judgment.

Man desires a complex and obscure solution to existence; he would rather go bare-footed, subsist entirely on carrots or listen to the voice of his departed uncle issuing at midnight from an aluminum horn, than prefer his neighbor to himself, or confine his business activities to honesty. Moreover his conduct is not unreasonable, for a peculiarity of the universe is that it may, logically, be made to fit any theory whatever; Schopenhauer, disappointed in love, had little difficulty in blaming the female sex for the French Revolution; while some of our modern scientists could with equal justice attribute the disturbance to a pandemic dysfunctioning of endocrine glands.

Such are human attempts at directing existence. They are by de-

inition imperfect, for obviously a finite mind cannot hope to settle the infinite business of living, any more than unconscious natural phenomena could organize themselves into a disciplined whole. A study of every philosophy, whether home-made or recognized, will prove that for one acceptable tenet there are ten to be rejected; that every human leader of a school tacitly obliges his followers to disregard many clearly established truths because these happen to conflict with his doctrine; and that even should he bring the moon out of a well, he wears a green veil which none may lift.

In the whole range of human experience there is no fellow human being, however great, who can claim us unreservedly; we invariably find, after reading his book or watching him live, that he suffers as we do from human inadequacy; and so it is that Flaubert warns us not to touch our idols, because their guilt comes off on our fingers; and Emerson grows indignant when we exalt another human being and seek our truth from him, because our ideas are easily as valuable as his, we too are subject to "gleams from within," we find in every work of genius our own rejected thought.

We all, then, have our gleams from within, even though they are often but the vague phosphorescent lights which skim over graveyards after dark. But if we would see, we must stand in the full beating force of the Sun of Reality, which alone "gives truth to the known and the power of knowing to the knower." We must go to the source of all knowledge, which is the knowledge of God; it is only in this light

that a science or a philosophy, an act or an event, may be estimated; and this knowledge, which is our only true standard, is embodied in the words and deeds of the Divine Manifestations, Who come to us at Their appointed times and make the world new again. They are the Truth which all men seek, and all other doctrine is true only in so far as it approaches Their divine explanations. They unravel for mankind the significance of human endeavor, and light up the waste and chaos which men have made of former religious dispensations; and learning is sterile without them. They are the soul of life, and the rest is only technique. Their words are the blossoming trees and the pools white with dawn, and men's words are at best like those Japanese bits of paper that develop into flowers when they are dipped in water.

There are those who say that if the prophets of God bring with them a new springtime, while scholars and thinkers do not, it is because the Divine Messengers appeal to the emotions, and they speak simple truths which all can understand, while philosophers have their being on a high intellectual plane to which only the chosen few may hope to ascend. This thought is comforting to our so-called intelligentsia, but unfortunately it does not bear investigation. Those who have watched misogynists warm to Schopenhauer and the bellicose to Nietzsche, patricians to Plato and politicians to Machiavelli, intuitionists to Kant and cynics to Voltaire, must conclude that emotions are strongly engaged. As for

the second point, that the average mind is unable to understand the great truths in our libraries, it is undeniable that some of our writers are involved and tedious; but after painfully ferreting out their meaning we usually find that it could have been expressed in a few simple words, and we decide that what is obscure in a philosopher is his vocabulary. Moreover a thoroughbred thinker is apt to be meticulously lucid; Socrates blamed himself when his pupils failed to understand him, and was at pains to clarify; and Descartes addressed his Discourse to the layman, saying that good sense is the best-shared thing in the world.

But the words of a Divine Manifestation are so perfect in regard to form that the meaning lies open before us; here we do not see as through a glass darkly; the window is flung wide, and we may look

as long and as far as our capacity allows; and with each new experience, each new fact learned, the vista develops, and the horizon recedes. The intellectual stimulus is indeed such that it brings to birth new civilizations, driving thought toward reality; while the higher emotions, without which no good act is ever accomplished, are awakened—the heart speaks and is answered.

The Bahá'is are commanded to engage in the most strenuous endeavor, both mental and spiritual; our education may never be spoken of in the past tense; the lines laid down by His Holiness Bahá'u'lláh stretch to infinity, and there is no profitable learning from which we are excluded. For the difference between truth and opinion is this, that the first is a setting-free of the mind, and the second a postponement of wisdom.

* * * *

ONENESS IN ITS TRUE SIGNIFICANCE

FLORENCE KING

The policy of the Bahá'í Magazine has been to publish from time to time articles contributed by Bahá'í youth in different parts of the world. The author of the following article is one of the younger members of the Bahá'í Community of Washington, D. C.

IT is evident to most people that there is a supreme power which controls the universe. The people of religion call this power, God. All of the great prophets; Moses, Buddha, Zoroaster, Christ (the Son of God), Muhammad (the Seal of the Prophets), and Bahá'u'lláh (the latest Prophet, Who declared Himself in 1868) have taught us that there is one true God. "God singly and

alone, abideth in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth."* Bahá'u'lláh's teachings emphasize the "Oneness of God." He says, "Oneness, in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of Its energy."

If there is only one true God, there can be only one true religion. Then if all the great Prophets taught the worship of the one true God, why is the world of humanity divided up into sects and creeds? There are the followers of the great religious systems; Buddhists, Jews, Christians, Muhammadans, etc. Each religious system is divided into countless sects. Everyone thinks that his religion is the only true religion and that everyone else is wrong. What is the cause of these differences? Man-made interpretations, forms, and ceremonies. These differ. When we read the actual words of the Divine Teachers (Prophets), we find that they all taught the same fundamental truths and that the foundations of all religions are these same truths. "All the great Prophets," said 'Abdu'l-Bahá "have served the selfsame foundation. They have served the same Reality. Hence the purpose and result of all the Prophets have been one and the same. They were the cause of the honor of mankind. They were the Divine civilizations of man, whose foundation is one. For the fundamental basis of the religion of God there is no change nor variation."

The great obstacle to ideal spiritual development, is that all the religions are so cluttered up with superstitions, interpretations, forms and ceremonies, that the one true religion as taught by the Prophets, is obscured. A restatement of truth by a Divine Revelator speaking with authority is needed. That is exactly what Bahá'u'lláh has done for the people of the world today. In the introduction to one of His

most important books, called "The Hidden Words," He says, "This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the spirit." Therefore, according to the teaching of 'Abdu'l-Bahá, "The Bahá'í religion is not an invitation to a new religion, not a new path to immortality, God forbid, but the ancient path cleared of the debris of strife and misunderstanding and the imaginations and superstitions of men, and is again made a clear path to the sincere seeker that he may enter therein and know that the Word of God is one Word though the Speakers were many."

ALL OF THE Prophets have taught the fatherhood of God and the brotherhood of man. They have all taught the Golden Rule and their purpose has been to bring about unity and love among mankind. *Oneness* should be applied to mankind as well as to God and to religion. Why have men divided the world into countries and made boundary lines which God never intended to exist? Those in power have done this from personal motives and selfish interests. These national divisions have caused much rivalry between rulers and countries and terrible wars have resulted. "Glory is not his who loves

his native land," said Bahá'u'lláh "glory is his who loves his kind. . . . This handful of dust, the world, is one home: let it be in unity." The world has become so much smaller than it used to be as a result of the improved means of transportation and communication, that it now seems little larger than a single country in the past. Wouldn't it be wonderful if the world could be considered as one country and governed as such? Certainly it would be the means of the solution of many perplexing problems which confront humanity today.

THERE IS ANOTHER division which has been the cause of much discord in the world. That is the division of mankind into different races. There is in reality one human race. All were created by God and all are descendants of Adam. Why should the color of the skin make so much difference and be the cause of hatred and separation? That is the only real point of difference between the races. "They are constituted alike and exist under the same law of growth and bodily development. All live and move in the plane of the senses and are endowed with human intelligence. Bahá'u'lláh has declared that difference of race and color is like the variegated beauty of flowers in a garden." When one goes into a rose garden, some of the roses are white, some red, pink, and yellow. This variation of color makes the garden more beautiful. It should be the same in the garden of humanity.

When we travel from country to country and mingle with the peoples of different races and nation-

alities, we are surprised to find how much alike people are the world over. Of course some have greater educational opportunities than others and are therefore more advanced; but if all received the same education and training, and a universal language was part of that education, differences would disappear and the path to world unity would be cleared of many obstacles.

The Lord has manifested Himself to the world again today. This Manifestation of God is Bahá'u'lláh, Who spoke with divine authority giving the revealed laws and creative words of God which shall purify religion from its superstitions and imitations. He has not only made a restatement of the truths which the former Prophets gave to the world and "Clothed them with the garment of brevity" but He has given us the solution of the peculiar modern problems which need adjustment ere humanity finds peace and rest. He teaches the "Oneness of God," the "Oneness of Religion," and the "Oneness of Mankind." He is the Collective Center about which all the people of the different religions, races, and nations will gather in love and unity. All those who have accepted His teachings and who see in Him the Manifestation of God, whether they be Jews, Christians, Zoroastrians or Moslems, or whether they be black or white or belong to the East or the West are already associating in perfect unity, brotherhood, love, and joy. Only One whom God has sent could accomplish this. "Every dignity shall vanish," said 'Abdu'l-Bahá, "save the Glory under the shadow of the Word of God."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

OCTOBER, 1930

NO. 7

CONTENTS

	Page
Wings—A Poem, <i>Genevieve L. Coy</i>	192
Editorial, <i>Stanwood Cobb</i>	195
Divine Love and Man's Progress, <i>Rosa V. Winterburn</i>	198
Students of the Land of the Rising Sun, <i>Agnes B. Alexander</i>	200
The Passing of Louis Bourgeois, <i>S. W.</i>	203
In Memoriam, to Louis Bourgeois—Poems by <i>Shahnaz Waite</i> , <i>Mona Wandanita Hille</i> , <i>Philip Amalfi Marangella</i>	205
Some Aspects of Modern Science. 2. The Passing of Atomic Materialism, <i>Prof. Glenn A. Shook</i>	206
A Pilgrimage Through Persia, <i>Martha L. Root</i>	210
The New Green Acre, <i>Louis G. Gregory</i>	215
Searching for Truth—A Spiritual Autobiography	220

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

Established and founded by Albert R. Windust, Ahmad Sohrab and Gertrude Buikema, with the later co-operation of Dr. Zia M. Bagdadi; preserved, fostered and by them turned over to the National Spiritual Assembly with all valuable assets, as a gift of love to the Cause of God.

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'i

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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Louis G. Bourgeois, famous architect of the Mashriqu'l-Adhkár in course of construction in Wilmette, suburb of Chicago, Ill.

The Bahá'í Magazine

STAR OF THE WEST

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"Thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform."

'Abdu'l-Bahá.

INTUITION is a remarkable guide and counselor in thought and action. Some individuals seem to have developed this power to an extraordinary degree; it is especially characteristic of the genius, who arrives at truth through ways other than that trodden by ordinary mortals. The great leaders of humanity, as men of thought arrive at truth, or as men of action steer safely amidst great risks and dangers, by means of the guiding star of intuition.

This power is however in us all and can be cultivated. To speak in spiritual terms, we may call it the guidance of the Holy Spirit—a guidance granted even to those who know not its source. Destiny, to accomplish her ends, aids men of great capacity to achieve through this her gift of intuition.

Those who use this power may or may not recognize it as divine. Napoleon did not. Washington and Lincoln did. But whether recognized or unrecognized, this force has been the principle factor in the great ideas, the great discoveries, the great achievements of the human race.

But there comes a time in many lives when intuition fails to guide.

Those who have walked safely through risks and dangers now stumble and receive no longer the divine guidance. Of such, Napoleon is the most striking instance. He plainly from the beginning of his campaign in Russia seemed to have lost all power of guidance, and his ruin followed upon his own misjudgments and mistakes. Why this sudden curtailment in correctness of guidance? Plainly the power of intuition cannot be granted in unlimited degree to mortals who are too self-centered and exploitive in their aims. This guidance, which raises the power of the individual to the *nth* degree, is unsafe to put in selfish hands; and although destiny may grant it to men of great capacity in order that their peculiar gifts may reach fruition for the sake of the world, if these individuals do not come to consecrate their lives purely to service the gift of guidance finally is withdrawn. Otherwise the selfish would use this power to exploit the very universe itself.

EXACTLY the same thing is true of prayer. In small degree we are permitted to pray for material things, for definite desires—human though they be.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”*

But how far can the desires of material human nature be met through prayer? It is evident that there is an almost mathematical limit to this possibility. For two reasons there cannot be unlimited fulfillment of individual desires. First because the selfish desires of individuals often conflict in such a way that if the desires of one person are granted ad infinitum it would mean a proportionate curtailment in the satisfaction of the wants of others. For instance, in a specific locality all might desire to live in the most desirable and elevated section of the locality; yet plainly all cannot do so. Therefore there is a distinct limit to the possibility of answer to prayer on the part of the individual for such a purpose.

Even more apparent is the inevitable limitation of prayer in meeting the desire of individuals to rise to the top level economically, socially or politically. The reason is apparent and is of a mathematical nature. The number of individuals at the top is always a very limited number. If we reckon it mathematically, only ten percent of the people can ever rise to the position of the first ten percent. That is a universal law which no amount of prayer can interfere with. The organization not only of human society, but of the universe itself, depends upon gradations of rank and subordination as well as upon leadership of the few. “The degrees of society must be preserved. The farmer will continue to till the soil,

the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential.”** This is a universal law not subject to the caprice of man's desire, even if expressed in the most earnest of prayers.

But supposing one prays not for external things so much as for opportunity for the fulfillment of one's own abilities and for complete self-expression. Even here, however, there is necessarily a definite limit, if by self-expression we mean the will-to-power and the enhancement of the ego. For should prayer become a tool for extending the ego to an infinite degree of resourcefulness and power the universe would become a sorry chaos of warring titans. Plainly there is a limit to self-expression which no manner of earnest prayer can avail to overpass. The Infinite and Eternal One cannot bestow, upon the many, power to an infinite degree. In fact power is not bestowed by God upon any one. It is only loaned. The individual may become a channel for the Will of God, and as such continue to progress infinitely. There is no limit to the extent to which the individual may seek to express the Will of God; for in such an arrangement there is still the One Power—the universe is still a unity and not a chaos.

APPLYING these truths to the individual life, it becomes apparent that prayer is not too much to be used toward the fulfillment of material desires or toward self-expression, though God in His mercy and

*Matthew 7:7

**Baha'i Scriptures, paragraph 572

beneficence permits prayer to be an aid even in these directions within the limits already described.* But men of faith should soon arise from the low plain of requesting God to satisfy their personal desires toward the higher planes of selflessness and service; and where prayer is used, seek for further abnegation of self, union with and attachment to God, illumination and guidance in the way of universal service.

Many earnestly religious people are dismayed at finding their most ardent prayers unanswered. Could they look within themselves they might find the reason and learn to raise their prayers to a higher level. Through earnestness of

spiritual request many human material desires do find fulfillment, it is true; but when the individual becomes puzzled by the fact that there is no consistency in this procedure and that while some prayers are answered others are not, he may do well to consider the two great spiritual laws above described which make it inevitable that the further one proceeds in the direction of using prayer for egoistic desires the less in proportion is the success attained. On the other hand, there is no limit to the extent to which prayer can be used as a source of illumination, of union with God, of power for service. The best prayer we can make is—"I ask of Thee, O Thou Beloved of the hearts and the Hope of the lovers, to make us pure and without desire, following Thy command, and leaving our delights to seek Thy good pleasure."

*Justifiable prayers for material things are requests for the actual necessities of life. In the Lord's prayer this need is provided for—"Give us this day our daily bread." And one of the most helpful of the prayers given by 'Abdu'l-Baha similarly provides for the daily needs in the phrase, "Give me, in a right way, my daily living, and confer a blessing on my necessities."

"We ask for things which the Divine Wisdom does not desire for us, and there is no answer for our prayer. His Wisdom does not sanction what we wish. We pray, 'O God! make me wealthy!' If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom God will answer. Assuredly!

'Abdu'l-Bahá.

DIVINE LOVE AND MAN'S PROGRESS

ROSA V. WINTERBURN

THE first need of finite man in his progress towards the Infinite is the infiltration of the Spirit of God. The Spirit is illumination, it is impulse, it is energy; and, perhaps most important of all, it is the means of steady contact with divine sources of life. It is communication opened up between man and God. It is imperative for human happiness, achievement, and success that this road be kept open; that man permit this spirit of God to grow in his heart, and that he consciously foster and encourage it. This growth depends largely upon expression. It must manifest itself in the words, the actions, the heart fibre of man, or it will wither and die. We are steadily assured in the Divine Words that the agent for this expression is love, divine love.

Love is not only the constructive energy between human beings, it serves the same purpose between man and God. So important is this command to love that it appears among the first instructions in the *Hidden Words*:*

"O Son of Existence! Love me, that I may love thee. If thou lovest me not, my love can never reach thee. Know this, O servant!"

That is man must open his heart by love. He must live love, or the understanding of the divine love can never penetrate into his own consciousness. The unruly, hating

child has no conception of the meaning of a parent's love. It is only when his own heart becomes awakened by love and he gives it expression that the father's or mother's love can sweep in a flood into his life and understanding. So a human being must *love*; must live it, must help plant it in the lives of those around him before he can even dream of the meaning of divine love. But once implanted such love becomes the agent for the expression of the divine spirit through man; and as the spirit grows stronger so also will its expression, love, become more compelling, more comforting, more constructive.

We are not left in doubt as to the nature of this love. We are warned against mistaking involved human preferences, longings, and emotions for the clear sunlight of Divine love. Such a love light makes as clear the beauties in the life of one we may have called an enemy as in the life of one we humanly love. It stimulates the growth of tolerance, justice, help towards all; it eliminates suspicion and jealousy; it is an ever-purling stream of human happiness.

This divine love in the hearts of men and its expression are imperative if the world is to be reconstructed in this new age. In fact it is the only means. World peace will never be brought about by laws and courts and conferences and par-

*A book revealed by Baha'u'llah.

liaments, unless these are the active agents for the organized formulation of human and divine love. Love must function through human agents because the world is human. It is not intended to function miraculously nor by direct divine intervention, because men are entrusted with the rebuilding of this world as God's agents; and the fact that men rebuild by their own efforts is what causes the upliftment of mankind. It is said, "God does not change that which people have until they change what is within themselves."

"The divine purpose in religion is pure love and amity" * * * "Thus will humanity be rescued from the strife and wars of six thousand years, dissensions will pass away and the illumination of unity dawn." Consider the depth of meaning in these words and their significance to the human race. The *divine purpose* of religion is *pure love and amity*. For six thousand years, says Ábdu'l-Bahá, vicissitudes and hardships have prevailed in this world, but he continues, "Now in this radiant century let us try to carry out the good pleasure of God, that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity."

The conclusion is evident. Live, love and amity. Teach them to our children. Practice them in business. Deal with crime and evil through love, not revenge or fear. In such a life there is no place for weak yielding to evil or wrong doing; for love must be strong and

just. It must be ceaseless training for the divine perfections. "Pure love and amity" are not the mere human personal emotions. They are the universal divine principles of eternal life and growth and happiness. One of man's greatest difficulties is to learn how to distinguish between his own personal emotions—the human—and the universal basic guides of life—the divine. Failure to so differentiate the human from the divine holds mankind back in the old six thousand year struggle.

The lesson of this "radiant century" is that humanity shall emerge from the merely human environment of materiality, emotion, and personal desires into a practical and applied understanding of the universality of the divine principles, and that he shall base upon the divine principles our treatment of crime, ignorance, poverty, unemployment, unlimited accumulation of wealth, and discords individual and national.

Slowly through the ages man has been trained to a fuller comprehension of the divine purpose. There have been glorious teachers and radiant followers, steadily lifting mankind to higher and higher levels of understanding and accomplishment. Now the day has dawned when all mankind should participate in this religion which is "pure love and amity." "Enough of these six thousand years which have brought such vicissitudes and hardships into the world! Now in this radiant century let us try to carry out the good pleasure of God!"

STUDENTS OF THE LAND OF THE RISING SUN

AGNES B. ALEXANDER

"Just as the sun is the source of all lights in the solar system, so today Bahá'u'lláh is the Center of Unity of the human race and of the peace of the world."

THESE were the words of 'Abdu'l-Bahá to the late Dr. Naruse, the founder of the Japan Woman's University, of Tokyo in London, in 1912.

As I look from my window on the street below, there pass by young men clad in blue uniforms, or girls in blue skirts, white blouses and hats all of the same style, some with their knapsacks of books on shoulders, or school bags in their hands. These are the students of the Land of the Rising Sun, where knowledge is eagerly sought. As all wear regulation school uniforms, Tokyo would appear to be a city of students.

A study of more recent trends in Japanese school children and of schools of higher education shows a most unusual evolution from customs of previous generations to an extreme modernization both in costumes and habits of thought.

One of the fine things about these schools is their democratization expressed outwardly by uniform costumes so that all students, rich and poor, appear alike, and no one can tell whether they come from humble or wealthy homes.

Education is taken very seriously in Japan. There is greater demand for higher education than there is opportunity or accommodation for the pupils, therefore there is great competition and school life is taken very seriously.

Students in Japan have a broad outlook upon life, very cosmopolitan, and they think deeply upon some of the world's current problems. For instance recently in a contest held between students of three universities of Tokyo, among the subjects chosen were the following: The World State; at the Pacific Era; Religion, the Primary Institution; Japan's Civilization and World Prosperity; the Pacific Ocean in the Future; the Final Goal of the East; International Student Federation; the Coming War and Imperialism on the Pacific; Individual Consciousness and the Solution of the Economic Problem; Arbitration and World Peace.

One of the fine private Preparatory Schools for Boys in Japan is the Seikei Gakuyen, a school of about four hundred boys in the suburbs of Tokyo. I had the pleasure of attending here an Esperanto Program gotten up by a group of about forty students who are devotees of this linguistic movement. I had been invited to take part in the program and to speak in Esperanto on some subject which would interest their mothers and sisters for on this occasion they were the guests of the students.

The program began at eight-thirty a. m. and continued, with an hour-and-a-half intermission at noon, until four p. m. The first part was devoted to speeches in Japanese by ten of the students.

The Esperanto program opened with songs sung by the Esperanto group of the school followed by a



Esperanto group of Seikei School, Tokyo and their friends, June 15, 1930. Fifth from the right is Dr. Asajiuro Oka and next Miss Agnes Alexander.

talk given by Dr. Asajiuro Oka, a member of the Imperial Academy of Japan, the highest educational body in Japan, and an enthusiastic Esperantist. Speaking in Japanese on, "The International Age," which he described as the age in which we are living, he called attention to the necessity at this time for an international language.

The writer spoke in Esperanto, one of the students eloquently interpreting into Japanese. The talk was entitled, "Showa," that is, "Bright Peace" (the name given to the present era in Japan) and how to attain it in the world through the Teachings of Bahá'u'lláh.

Twelve musical numbers consisting of occidental music, piano, violin and vocal songs in English, German and Hawaiian completed the program.

In the school rooms were exhibits of history, art, geography, travel, baseball, rugby, weather reports, Esperanto and other subjects. In the center of the Esperanto exhibition room, a tree placed upon a ta-

ble with rainbow streamers extending from its top had inscribed at its foot the word, "Mondpaco," "World Peace." Around it and on three sides of the room Esperanto literature from all parts of the world was displayed. The conception of the Esperanto tree coincided with words which Lidja Zamenhof, the daughter of the author of Esperanto, wrote to a group of Esperantists of Tokyo: "Bahá'u'lláh, la granda Profeto de la lasta jarcento, diris antaŭ kelkdek jaroj, ke lingvo internacio estas necesa por atingi la Ciamduran Pacon. Tia sama estis la motivo de la Autoro de Esperanto, kaj tio estas la stelo, kiu ne nur verde, sed per ĉiuj koloroj de cielarko lumigas kaj briligas nian horizonton." The translation of this is: "Bahá'u'lláh, the great Prophet of the last century said some sixty years ago that an international language was necessary in order to attain Everlasting Peace. Such also was the motive of the author of Esperanto, and that is the star which not

only in green (the Esperanto color), but with all colors of the rainbow, brightens and illumines our horizon."

In an adjoining room, travel by means of Esperanto was represented. Here seated upon an aeroplane, "Esperanto," suspended in the air by means of wires, was a dummy which appeared to be traveling through the universe. Across the room a paper globe represented our world, and other planets were indicated by stars.

In order to arrange the Esperanto exhibition, the students had sacrificed their nights' sleep and worked, with only one hour's rest, through the night.*

This school also observes a fast during the year. As most of the students come from families of the higher class and have never experienced what it is to go without sleep or food, these meetings are held to teach them (as explained in the school pamphlet) "how delicious is sleep and how much they owe to food."

The "fast meeting", as it is called, is not compulsory, only each student of Seikei is required to keep it once during his school days there. At the time of the fast, the boys of the lower grades abstain from eating two or three meals during one day, while those of the higher classes retire to a temple for three days and keep a fast, except for a bowl of rice water served each day at 3 o'clock in the afternoon. It is said, the first day they are

hungry, the second day they are not so hungry, and the third day their minds are clear. During these three days they practice Japanese penmanship, and are advised to omit their physical exercises. For each time a student keeps the fast, he is given a silver medal, and if he keeps it five times, he receives a gold medal.

Morning devotional service is observed in this school by the students assembling in the main hall and sitting there in silence for fifteen minutes with hands folded in front, but during the fast they remain in silence for thirty minutes.

The eager, earnest students of Japan are found everywhere. A group which I have been privileged to meet are the students studying English in the new Tokyo Y. M. C. A., a six-storied building which was opened December 29, 1929. Here three hundred and fifty young men, most of whom work during the day, attend the night school which is held five evenings in the week. I had the pleasure of teaching here as a substitute for a friend several weeks. On three especially arranged occasions the opportunity was given me to speak of the Bahá'í Movement, one of these times to the English Speaking Club when about one hundred assembled.

To share in any way in assisting these bright, eager minds to find true knowledge is indeed a joy and a privilege.

In a Tablet from Abdu'l-Bahá to the late Dr. George J. Augur, of Honolulu, are these words:

"Japan has great capacity, but there must needs be a teacher who will speak by the confirmations of the Holy Spirit."

*These students are trained to sacrifice sleep through the observance once a year of a "sitting up all night meeting," that is, during one night they assemble in the school hall and spend the night, first sitting in silence followed by talks from the teachers, moving pictures, a walk out of doors, and again silence broken after a time, until the morning.

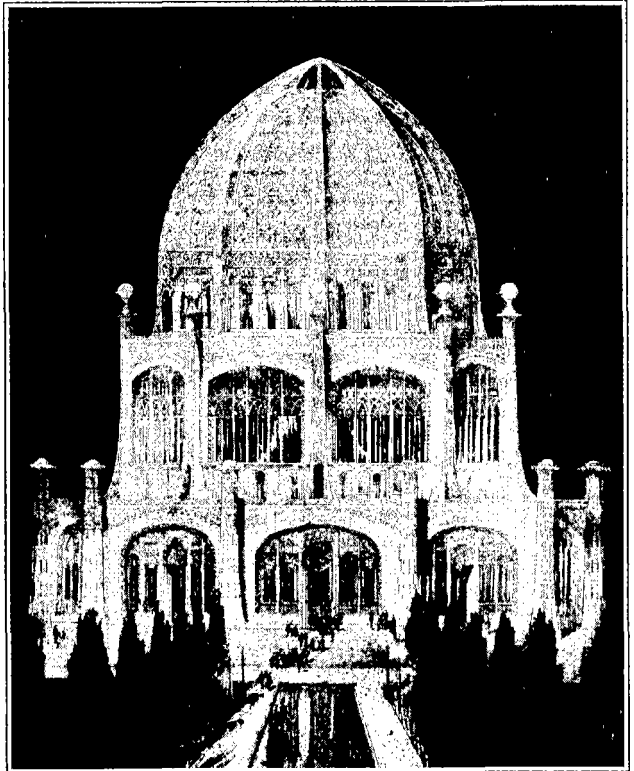
THE PASSING OF LOUIS BOURGEOIS

S. W.

THE architect of the first Bahá'í Temple of Worship in America, and in fact on this continent, passed to the life eternal on August 19, 1930. The Bahá'í world has thus lost one of its most distinguished citizens.

Probably in every country of the world Mr. Bourgeois was known, at least in architectural circles, for his now famous design of the Mashriqu'l-Adhkar which is now in course of construction on the shores of Lake Michigan in Wilmette (suburb of Chicago, Ill.). Of this magnificent design Mr. Bourgeois himself wrote in a letter to a friend in these somewhat mystical terms:

"I cannot write on the Temple. This belongs to some one else to do. It is what others see in this Temple, not what I may say. It is too sacred to me to try to utter words about it. It would be like a mother praising her child, besides it is not my child but God's child. Very few will see its reality in this age. I cannot see the end yet regarding the Temple, but I leave it all to the Blessed Beauty and to the Greatest Branch who shall 'build the Temple of the Lord.' My share in it is so small, it is not worth mentioning.



It reminds me of the Moving Picture called D'Israeli. When this mighty Jew accomplished the impossible, all his friends came to congratulate him because of his wonderful power. His answer was, 'I have no power, but they do not know it.' Most people who appreciate this 'new art' look to me as the creator of it, but the One Who did it, they do not know—that One was the Blessed Perfection, Bahá'u'lláh."

Many times we have heard it said by returned Bahá'í pilgrims from the Holy Land that Ábdul-Bahá had said that the design was given to

the world by Bahá'u'lláh, that it was Bahá'u'lláh's Temple.

Mr. Bourgeois submitted his model at the Convention of Bahá'is held in New York City in April, 1920, at which time his design was chosen. The Temple as now being constructed under the direction of The Research Service, Inc., Managing and Supervising Engineers of Washington, D. C., is somewhat reduced in size, the design having been made smaller by Mr. Bourgeois himself in accordance with the instructions of Ábdu'l-Bahá.

This Temple is dedicated to the Oneness of God and the oneness of mankind. Its reality both materially and spiritually will not be fully understood, as Mr. Bourgeois intimated, for some time to come. It is a Temple of Light, "the first thing new in architecture since the thirteenth century," according to Mr. H. VanBuren Magonigle, past president of the American Federation of Arts.

But to the minds of many one of the most remarkable things about this unique and magnificent edifice is the fact that funds for its erection have come from many parts of the world and only from Bahá'is. In the Words of Ábdu'l-Bahá, "... from every country in the world according to their various means, contributions are continually being sent toward the fund of the Mashriqu'l-Adhkar in America. ... From the day of Adam until now such an event has never been witnessed by man that, from the farthestmost country of Asia contributions were forwarded to America. This is through the Power of the Covenant of God."

Probably no modern architectural creation of any kind has attracted such widespread interest as Mr. Louis G. Bourgeois' design of the Mashriqu'l-Adhkar, descriptions of which have appeared in newspapers and magazines around the world.

* * * *

"Nothing short of direct and constant interaction between the spiritual forces emanating from this House of Worship centering in the heart of the Mashriqu'l-Adhkar, and the energies consciously displayed by those who administer its affairs in their service to humanity can possibly provide the necessary agency capable of removing the ills that have so long and so grievously afflicted humanity. For it is assuredly upon the consciousness of the efficacy of the Revelation of Bahá'u'lláh, reinforced on one hand by spiritual communion with His Spirit, and on the other by the intelligent application and the faithful execution of the principles and laws He revealed, that the salvation of a world in travail must ultimately depend. And of all the institutions that stand associated with His Holy Name, surely none save the institution of the Mashriqu'l-Adhkar can most adequately provide the essentials of Bahá'í worship and service, both so vital to the regeneration of the world. Therein lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu'l-Adhkar as one of the outstanding institutions conceived by Bahá'u'lláh."

—Shoghi Effendi.

IN MEMORIAM

To LOUIS BOURGEOIS

THOU ART NOT DEAD

SHAHNAZ WAITE

O thou who caught the vision crystal clear
And brought it forth to man in outer form,
A thing so mystical, so wondrous fair,
That those who stand before it, bow their heads
As if before a shrine and say, "Behold!
This is the work of God, and not of man!
A Temple whose design was drawn above,
And given to humanity through thee."

How pure a mirror must have been thy heart,
That it could draw from realms invisible
This radiant ray of truth, and it reflect
In all its splendor to a waiting world.
This is the Temple of the Living God,
A House of Worship, Unity and Love;
Where all who enter in are one in Him,
And in that oneness ever will abide.

Its form divine is like a mighty chord
Of sweet celestial music—spreading peace
And harmony throughout the world. It is
The "Lost Chord" found again, the chord of love,
That shall retune each heart with Power Divine
Until the whole world joins in one great song,
That Song of Life—the Song of the Redeemed.
Blessed thou art, thrice blessed thou indeed,
Whom God didst choose to be a channel pure,
To give this Glorious Temple to the world.

Thou art not dead, but risen to higher realms,
Thy work not finished; thou shalt still work on
And guide the hands of those who daily build,
Until completion crowns the Temple's brow;
Then with the "Choir Invisible" thou wilt join
In songs of praise, while from the temple's doors
The songs of little children, sweet and pure,
Will float out far upon etheric waves,
Encircling all the earth with Peace and Love.

In fondest memory thou wilt still live on,
And ever will the Temple speak of thee;
For God through thee didst give it unto man
A Monument of sacrifice and love
To shed its glorious light of knowledge true;
And in that light shall men see face to face,
And East and West forevermore be one.

*Hollywood, Calif.,
September, 1930.*

A CANDLE

MONA WANDANITA HILLE

A candle—once you said—if it would give light
Must give its life to the dark night,
Drop by drop. So when the feeble flame
Had flickered out I saw your name
In silver signature blaze across the darkened sky.
Then I knew why.
The frail, clear crystal bowl
That held your soul
Had shattered.
For, after all, what mattered
To you was Light!
And that there might
Be yet more light you gave yourself in rapt caress
To loveliness
That an all-too-poignant beauty might raise
Itself in temple-towers for the future days.
Clear-etched against the lake
It towered in your vision. You knew not it would
break
Your heart with beauty—
This sweetly dim altar to an unseen Deity.
You smiled—and slept—a slow, white slumber.
But do you know the number
Of lights you lit with your candle, as it dripped
Its life on those who dipped
Into your soul? "You know!" you said, in accents
slow.
Ah, yes. We know. . . .

*Wilmot Road, Deerfield, Illinois,
August 19, 1930.*

THE ARCHITECT DEPARTS

PHILIP AMALFI MARANGELLA

Build him no monuments of stone,
O faithful followers of Abha Light!
Unfurl no banners by the zephyrs blown,
Ring bells no more, chain every song in flight!
Give God the praise. He gave, and taketh all;
Each soul must answer to his Master's call.
Ours be the loss, but his reward shall be
Imperishable; immortality.
Sculptor of Shrines for all Humanity!

*Green Acre,
September 18, 1930.*

SOME ASPECTS OF MODERN SCIENCE

II. The Passing of Atomic Materialism

GLENN A. SHOOK

Professor of Physics, Wheaton College

THE early doctrine of physical science was rightly called Atomic Materialism. It accounted for all physical phenomena by means of the motions, impacts, etc., of some sort of atom model, but made no claim to account for the mental and spiritual aspects of our lives. As the triumphs in the physical world increased, however, the atomic world became more and more real, while the mental and spiritual was regarded as more or less shadowy. By the end of the nineteenth century this type of materialism was generally accepted among scientific men and it would have claimed all educated men had it not been for the failure of the classical physics to solve all our modern problems. The radical change to which the atom was subjected every few years did much to disturb the confidence of scientific men so we are not far from the truth when we say that mechanical materialism was finally destroyed by the very progress of physical science.

The public at large, however, lags a good many years behind the foremost minds so that we still see some eighteenth century materialism even today, although it is hardly considered respectable!

Now this change called for a truce between science and religion so that the old time conflict is no longer in evidence; nevertheless there is a kind of materialism which

is just as dangerous, if not more so, to real spiritual and moral progress.

When the physical sciences discarded their crude atomic models, because they were inadequate for their researches, these models were taken over by the newer biological sciences where they still occupy an important place. Now it is important to remember that while the physical sciences no longer hold to the old views of matter they are nevertheless "mechanistic." They operate exclusively in a "mechanical" world (using the term in a broad sense), a world in which there is no urge or desire to attain a definite goal.¹

If a ball is released from the hand it will fall to the ground but the ground is not a goal for the ball, that is it has no urge to reach the ground. If an obstacle is placed in the path of the ball, say a table, it will fall upon the table and it will make no effort to reach the ground. It may, to be sure, roll over the edge of the table and thus reach the ground but no one would interpret that as an urge. Again when the ball is released we know with certainty what will happen to it. Now when a flower turns toward the light it shows a purposive action and if an obstacle is placed

¹ McDougall, *Modern Materialism and Emergent Evolution*, page 124.

in its way it will endeavor to get around the obstacle but the ball never exhibits any such purposive action and it is with this kind of world and with this kind only that the physical sciences are concerned.

Moreover any science, biology or psychology let us say, which bases a theory upon a physical science is necessarily mechanistic. Incidentally, as McDougall points out, the sciences find some difficulty in keeping up with the rapid changes of the latter and as a result very many of them are still thinking in terms of atomic materialism. If the simple atom of Democritus cannot solve the problems of physical science it seems highly improbable that it can solve even the simplest mental process. We need not dwell for a moment upon the obvious fact that as a machine the mind is incomparably more complex than the most baffling physical problem.

The object of the present article is to indicate some of the conclusions of a mechanistic theory and to explain, briefly, to be sure, the grounds upon which such a theory is based. Modern Materialism, then, as differentiated from the Atomic Materialism of the past, is essentially a mechanistic theory.

Let us examine some of the consequences of Modern Materialism to see if our views of the origin, purpose, and destiny of man is thereby effected, for if there are no serious implications in the mechanistic science we shall not be particularly alarmed concerning it.

To quote from McDougall's recent book²: "*If the mechanistic assumption is valid, we cannot validly*

postulate any, even the slightest, degree of freedom of choice, any effectiveness of our ideals and our aspirations for their fulfillment; we cannot believe in the reality of moral effect or of creative activity of any kind; our belief that we can by our efforts contribute in some degree of the realization of our ideals; our belief that by taking thought we may refine our ideals, or give preference to the better over the less good; our belief that by self-discipline and culture we may raise ourselves in some degree in the scale of personal value and contribute however little towards the conservation of values—all such beliefs are illusory." He has probably not overstated the case against Modern Materialism and indeed we are tempted to go one step further. If all creative activity is an illusion why not throw out the mechanistic assumption? There is some slight evidence that the whole theory might fall of its own weight, but we should not take that passive attitude toward any vital question.

Revealed religion in the light of such a theory would be pure superstition and herein lies its greatest danger. The only religion possible under such a system would be Pantheism for Deism is ruled out.

When we consider the circumstances it is not surprising that some sort of scientific attack should be made upon the mental process. At the same time when a concrete mechanical model was considered a sufficient explanation for physical phenomena the scientific method appeared to be the only ideal one and quite naturally if this is the most perfect example of the way in which God works it would certain-

² McDougall, Modern Materialism and Emergent Evolution, page 9.

ly be consistent to apply this simple and orderly procedure to the mind. Moreover, about the time Modern Materialism was taking shape, the physical world was considered the real world and it is but natural that certain types of materialistic philosophers should look upon the mind only in the light of a ready-made mechanical model.

On the other hand, before a complete physical explanation of all mental and spiritual aspects was established, certainly before the great mass of educated men realized the consequences of the mechanistic assumption, the physicist had ceased to look upon a model of any kind as ultimate reality.

Physicists today realize that they cannot get very far behind the symbols they use in equations. As we have shown before a thing is no longer considered real merely because it is concrete. As Eddington points out “. . . time might be taken as typical of the kind of stuff of which we imagine the physical world to be built.” This suggestion is very helpful, for time is real to all of us but it is certainly not concrete, and to most of us energy is also real but hardly more concrete. Now if we could extend the same idea to mass and to space as the physicist is able to do, we should realize that the physical world is symbolic.

We may now summarize the salient points:

1. The mechanistic theory is not based upon the most modern and consequently the only adequate concepts of the atom. To quote Eddington; “Physics today is not likely to be attracted by a type of explanation of the mind which it

would scornfully reject for its own ether.”

2. From the time of Newton to the present physicists have made no claim to account for mind or spirit and it is reasonable to assume that they are in a position to realize the limitations of physical science.

3. No philosophy or science should claim the support of the physical sciences upon matters which the physical sciences repudiate. Eddington's reaction to this point is very illuminating; “Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being we reach only symbolic description. Far from attempting to dogmatise as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism.”

The efforts of psychology along this line must be regarded in the light of an explanation rather than a series of significant discoveries. The physicist drops a theory or explanation when he finds that it fails to explain the observed facts. It may happen, as in the case of the wave theory of light, that he retains a theory provisionally if it seems to explain some of the facts, but under this condition the retained theory is certainly not regarded as satisfactory. We do not maintain today that we have a satisfactory theory of light but on the contrary we are inclined to regard the situation as a dilemma.

Such things as intuition, spiritual guidance, creative impulses, etc. are as real to a highly developed people as fear, anger, and the desire for physical necessities are to the general run of mankind, and

they must be reckoned with by any theory that claims to explain mental and spiritual effects. To maintain that spiritual experiences are an illusion is comparable to saying that all of the modern discoveries in light are false merely because they cannot be explained upon the old wave theory.

A hundred blind men may testify that the sun does not exist but if a few should receive sight they would immediately discredit the testimony of the rest. Again a community may consist for the most part of ignorant people but that would not disprove the existence of wisdom, for a few wise men might so demonstrate the value of wisdom that the ignorant would desire to attain it.

The only position then, that psychologists can take (upon spiritual matters) is the position that the modern physicist takes with reference to the wave theory or any similar half truth; that is they must admit that they are in a dilemma for the reason that the mechanistic theory will not explain all the facts.

Shall we ask psychology, then, to explain our spiritual experiences, putting them aside as illusory if they are not thus justified? No, we must reject psychology for the larger experience just as we reject an atom model as an explanation of the ultimate reality of some physical law.

It is sometimes claimed that when sufficient data are collected psychology can explain mental and spiritual operations with the same accuracy that the physicists can explain a physical phenomenon. Even if true such a pronouncement is far from satisfactory, for if man, to illustrate the point, has no

greater evidence for the future life than the physicist has for the existence of the ether, he would certainly be justified in turning materialist. The whole difficulty is, as we have tried to indicate, these two ideas are not comparable.

Finally we must remember that any theory or hypothesis which is proposed as an explanation of some effect cannot be attended with a large number of exceptions. If the mind is a machine, then it should behave like a machine most of the time. To assume that it is a machine but on account of an infinity of unknown factors it practically never functions as a machine can hardly be taken as good ground for a theory that rejects the most obvious and direct experiences of life. Again we can do no better than to quote Eddington, "In comparing things spiritual and things temporal, let us not forget this—Mind is the first and most direct thing in our experience; all else is remote inference. . . . Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics supplies just that interpretation of the symbols which science is admittedly unable to give."

We must always be ready to follow truth wherever it leads, but in rejecting the mechanistic assumption we are rejecting a theory that is built upon an unstable foundation and that does not take into account all of the facts of our mental experience.

In the last article we shall approach the problem from the spiritual rather than the rational standpoint.

A PILGRIMAGE THROUGH PERSIA

Martyrdoms and the New Civilization

MARTHA L. ROOT

This is the fourth installment of the serial story by Miss Root describing her experiences in Persia. The articles have been appearing monthly beginning with the July Bahá'í Magazine.



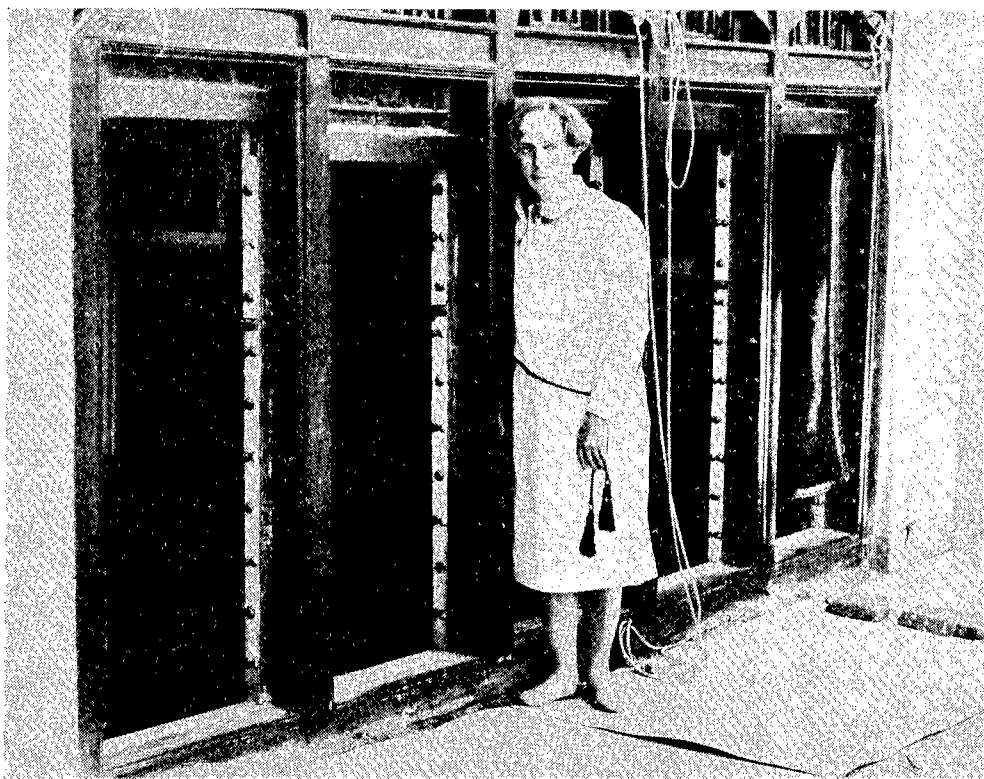
Bahá'í Persia! You have borne the martyrdoms, the exiles, the loss of all your worldly possessions, you have suffered and yet worked on continuously, day and night, taking no rest nor composure. You have established the Bahá'í Cause on a firm foundation. You have looked to the western friends to come. I give you the glad tidings that they will come, and soon. The rest of the world can never thank you enough that you have stood in your place and done your part to establish and promote the Teachings of Bahá'u'lláh.

How many of the stories of the martyrs come to my mind! Suleimnan Khan, a young man still in the thirties, son of a statesman, when the executioners had cut holes in his body and after placing lighted candles in the wounds paraded him through the streets of Tihrán in derision because he was a Bahá'í, he said to the chief: "Would you please move this one candle that is burning my hair and put it in some other place?" Angrily asked why, he answered very softly: "Because Bahá'u'lláh's hand has touched my hair!"

The little boy of twelve years, Rouhullah Vargha, who so courageously gave his life rather than deny his Lord, I have written as a story apart from this, it is one of the most touching spiritual tales in all

history. The child, after seeing his father cut to pieces for being a Bahá'í, the Chief of the Court who could not persuade the boy to say that he was not a Bahá'í, whispered orders to strangle the lad a little just to frighten him and then he would ask the boy again. This little boy strangled with the rope around his neck did regain consciousness. The Chief of the Court coaxed him to give up his religion. Rouhullah Vargha said: "No, I saw Bahá'u'lláh, I can never deny Him. I will go as my father went." Dropping on his knees, as the Persians pray, this little boy began to chant. The Chief of the Court was so overcome he called out to the executioner to kill the child quickly, and he himself ran out of the room through the corridor past the other Bahá'í prisoners standing to await execution, and no more of those prisoners were put to death that day. None of these people had done anything. It is written on their prisoner photographs taken before their execution, that they had become Babis (Bahá'is) which was against religion.

No city, no province escaped, all had their martyrs' graves. This religion was accepted by many mulahs, Seyids and statesmen as well as by lay Muhammadans. Indeed, four hundred distinguished mulahs accepted the teachings of the



Martha L. Root, as a pilgrim, taken at the House of the Báb in Shiraz, Persia, on May 4, 1930. This is the room where the Báb first declared His mission. Later He declared it at Mecca.

Báb and Bahá'u'lláh and openly declared their faith. They too, were martyred.

TODAY THE VISITOR to Persia sees that some of the most responsible positions of the whole Empire are entrusted to Bahá'ís, and no Bahá'í has ever betrayed the confidence reposed in him. They are most loyal, trustworthy citizens who work for the Government with all their brains and all their heart. A great new spiritual culture is arising in Persia. When you read the account of the various Bahá'í committees in my next article you will see the training that is transforming the believers into efficient workers. They are broadened and evolved through the

Teachings of Bahá'u'lláh. Every Bahá'í too without exception educates his sons and daughters, and when he cannot do it the National Spiritual Bahá'í Assembly helps him.

One man who knows all Persia very well said that some of the young people educated in Europe lose the spirit and strict observance of their ancestral Muhammadan religion. They cease to believe in their Prophet and are really agnostic. Before they went abroad, their religion was the foundation of their purity and character. Losing their religion, they lose their highest ideals. Then when they come back sometimes they are not sincere with themselves or with others. Their ancestors, although

they had not been trained in education as we know it today—still they were moral, pure and sincere. The great service which the Bahá'í Cause is giving to the present generation is the morality, the pure life, the sincerity of their forefathers plus the new sciences and modern education. This is helping to build the new Persia.

The great masses of the Bahá'í students who, because of the financial condition of the country, cannot afford to study in Europe and in the United States, still are getting education in the Bahá'í schools and in other schools of the nation; in their studies of the Teachings of Bahá'u'lláh they catch the illumination and they evolve to a high spiritual culture which combines religion and the sciences.

Even the humblest Bahá'í in the smallest village—and there are five hundred villages in Persia where there are Bahá'is—has become tolerant, kind and really internationally-minded. Foreigners going into Persia are astonished to find that these poor peasants in the cradle of Central Asia are liberal-minded toward people of all other religions. Men sometimes study forty years to become mullahs, but their learning belongs to the past; when speaking with a Bahá'í peasant they cannot always answer his arguments.

Another man whom I met in Persia, this one a Bahá'í, told me that there are many laws passed in Parliament about elections. Some of the laws preclude Bahá'is. If one is known to be a Bahá'í, according to the laws he cannot become a parliamentarian. One day this Bahá'í, when speaking to a well-known member of Parliament, said to him:

“You have among your Parliament members Zoroastrians, Jews, Christians who really do not believe in Muhammad. Why do you exclude Bahá'is who believe in Muhammad and know His Station as the Messenger of God? He replied: “Those Zoroastrians, Jews and Christians have no influence over us, while you Bahá'is, although you are a minority, you are uprooting us, you are taking great numbers of our members. This is why we do not wish you to have more power. I shall tell you the truth, we do not wish you to increase in influence in Persia.”

However, the Bahá'í Cause is progressing steadily. During these five weeks of the writer's stay, a Persian Almanac was being published. It had a large paid advertisement against the Bahá'í movement inserted by enemies. Although the book was in the press and four hundred copies had been finished, when the National Spiritual Assembly took this matter up with government officials the advertisement was ordered out of the book. The four hundred copies were ordered to be sent to the Police Department where this page was cut out from every one of the four hundred copies.

THE WRITER was present at an amateur theatrical performance given by Bahá'í young men before seven hundred men and women in the Grand Hotel theatre to raise money for the Bahá'í Library. It was interesting to see that (just as at the cinemas now) the men and women attended, the ladies sitting in one half of the theatre and the men in the other part. Many gov-

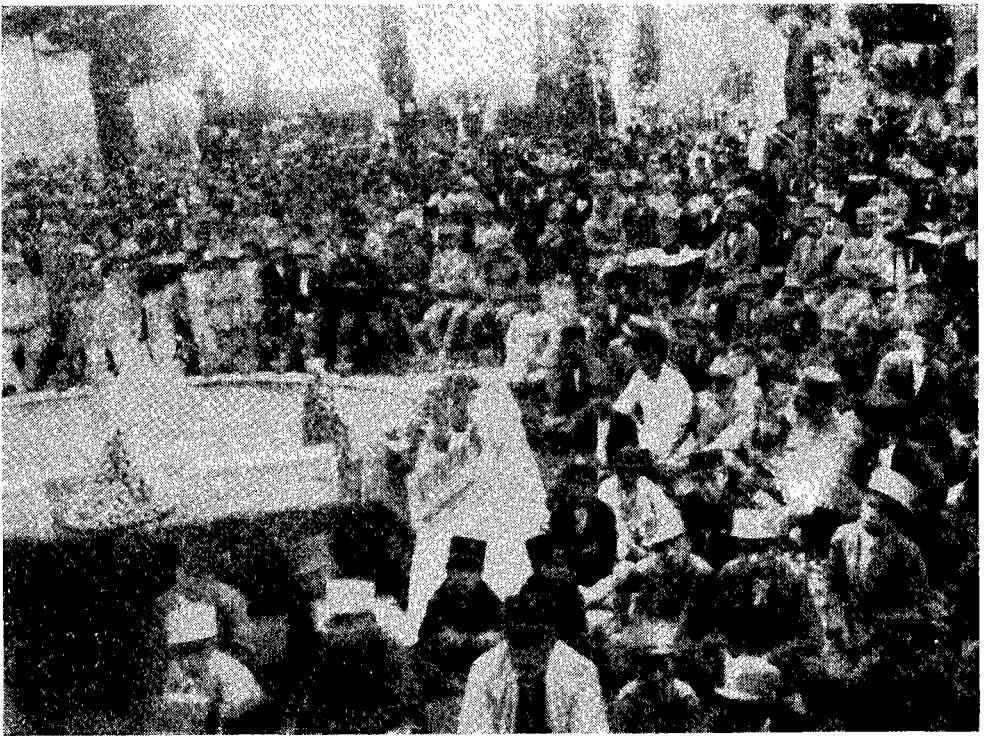


Photo by Dr. Lotfullah

When Bahá'ís of Tíhrán hold their Feasts they fill large gardens to overflowing, and even at that only a portion of the Tíhrán Bahá'ís can attend any one Feast.

ernment people were present, captains, policemen, at least a third of the audience was non-Bahá'í. A fine orchestra was playing and every musician was a Bahá'í. The actors, and they were all Bahá'ís, performed with the capacity and ease of professionals, and received the deserved applause due to true artists. The drama had to do with education, the calamity of the rich father who refused to give his son an education and the blessing to the poor man who struggled that his boy might be trained in the sciences. On a blackboard in the last act were the Words of 'Abdu'l-Bahá on the necessity of education. Also a chorus of Bahá'í children chanted one of the Bahá'í poems.

The Tarbiat Bahá'í School for Boys and the School for Girls will be written about in a separate

article. However, Persians told me that many great families send their children to these schools because of the high moral character of the training. For fifteen years they were the highest institutions of their kind in Persia, excepting one government school which was known as the University. Now the government has established excellent schools. The children of His Imperial Majesty Pahlevi Shahan-shah attended the Tarbiat Schools before he was Shah, and afterwards a teacher from Tarbiat Schools has been one of the teachers in the Royal Palace; for His Royal Highness the Crown Prince Muhammad Reza Pahlevi and the Shah's daughters now have private tutors. So many children from the provinces have asked to come and study in the Tarbiat Schools, but it is not

possible until a dormitory can be built for them. I asked how much such a dormitory would cost and the National Spiritual Assembly said it would require thirty-five thousand dollars. It would be very beautiful if the west could do this for the country boys and girls of Persia. Any service which is rendered for education to this nation which is making such a stupendous effort, is a good relationship which would never be forgotten. Eighteen dollars a year pays the tuition for a pupil in either school. Miss Adelaide Sharp of San Francisco who has been the Director of the Girls' School since 1929 received a letter of appreciation from the Persian Board of Education for her modern scientific methods. Dr. Susan I. Moody of Chicago who has worked in Tihrán for years has done much to help these schools.

NO ACCOUNT of the new civilization in Persia would be just without a full description of the wonderful work of His Imperial Majesty Pahlavi Shahanshah. But I hope my articles about him may appear simultaneously with this narrative. However, what I did not state and what will interest Bahá'is, is that His Imperial Majesty Pahlavi Shahanshah was born in the same Province, Mazandaran, near the village of Nur where the family of Bahá'u'lláh lived. As Bahá'u'lláh's father was a Minister, the family was much in Tihrán and Bahá'u'lláh Himself was born in the capital, but 'Abdu'l-Bahá was born in Nur. During my stay in Tihrán, I heard that His Imperial Majesty telegraphed to the Persian Ministers in Moscow and Askabad, and

Persian subjects Bahá'is imprisoned in those cities were freed and allowed to return to Persia. His Imperial Majesty is very just and very neutral. He probably would have done the same if the Persian subjects had been Muhammadans or Christians. This was only one of several Bahá'í incidents which showed that he is fair to all his subjects and tolerant. There has been very little Bahá'í persecution since civil laws were introduced in Persia, during his reign.

Just about two years ago the Persian Government introduced the civil code which thus did away with the old religious courts. Where the Muhammadan religion has heretofore played a leading role sometimes running counter to the government, now the power of the mullahs is much less. When the Persian government began the universal military service, conscription, the Muhammadan religious authorities definitely opposed it, but the government decided that the religious elements must not oppose the laws of the land. Certainly the power of the mullahs is much less under the new regime.

Something else in Persia has helped indirectly towards tolerance. One year ago the government ordered that the kulah (the black Persian hat for men, really a kind of fez) should be changed to the Pahlavi hat, which is a cap, for it is the kulah with a little brim in front. When the Muhammadans touch their foreheads to the floor in prayer they must turn this cap, even though it is very awkward to do this, with the peak to the back, for it is not the custom to take the hat

off. Small as this departure of the kulah may seem to the western world, still it is an orientation towards change in thought. It is an interesting fact that when 'Abdu'l-Bahá was in New York City in 1912, He said to His Persian secretary, Mr. Valiollah Vargha, who had come from Tihrán: "The kulah is a very good hat, but it ought to have a little brim to protect the eyes." Mr. Vargha bought a French hat and from it fashioned a kulah with a brim or peak to it and used it sometimes, in the United States. 'Abdu'l-Bahá said to him: "That is very good." Then when the Persian government first introduced the Pahlevi hat and the soldiers were wearing them even though the law had not been passed making this compulsory, Mr. Vargha wore the Pahlevi hat. His employer, an ambassador, said: "You will be insulted and persecuted in the street," but Mr. Vargha replied: "I am going to wear it anyway because

'Abdu'l-Bahá approved this very kind of hat."

Then too the government passed a law two years ago that the overcoat must replace the abá. This was another help to bring tolerance. Only legitimate mullahs who could come forward and pass a rigid examination that they possessed the high qualifications to be spiritual teachers of Islám could wear the turbans and the abás. Before that time thousands under the guise of turbans and abás could commit deeds that no country that is an honored member of the League of Nations, which Persia is, could allow.

His Imperial Majesty Shahan-shah Pahlevi is one of the most creative rulers Persia has had since the founding of the Persian Empire by Cyrus. He is working not only for Persia but that Irán may cooperate with all the other great countries for the welfare of humanity.

(To be continued)

THE NEW GREEN ACRE

LOUIS G. GREGORY

GREEN ACRE* has long been known to readers of the Bahá'í Magazine. It has lived a generation; yet it is now new. The reference is not to physical changes but rather to the new spirit which swept over its activities during the past season and aroused general testimony to something new born. For a year or more, perhaps during many years, this community struggled in the pursuit of ideals which

now seem measurably attained. The aim is concentration upon that which is real both in the single and the mass life of mankind. Here idealists meet and strive to combine recreation with knowledge, rest with service, change with system, freedom with devotion, activity with service. The fame of this spot has spread around the world. Men and women of genius have here shared their gifts with others. Literature, art, science, statecraft, education,

* The Baha'i Summer Colony in Eliot, Maine.

commerce and religion have been its patrons. But its greatest treasure is the hearts of those who have humbly served, making others happy through their warmth and glow. Green Acre has its shining river, golden sunsets, fragrant flowers, wooded acres, mysterious pines, attractive buildings and sacred hill. It is inwardly equipped through the harmony of its friends to create joy in human hearts and to attract souls to the supreme knowledge of God. This is the fountain which is perennially new.

People came from New England, New York, the middle West and the sunny South. They appeared in divers shades of thought and color, of varying social ranks, some mild and contemplative, others strenuous or executive in type, yet all illumined by the same sun, drawing life from one soil and sustained by the breezes of the same Heaven. Each found a broader horizon and received a spiritual boon in mingling kindly with his fellow beings. Green Acre has a message for those who seek the treasures of God concealed in man.

THE PAST SEASON was preeminently a workers' convention. Those who are striving in various ways to uplift and guide humanity conferred and gained inspiration. Speech is golden when it reflects action. Prepared addresses showed a wealth of information produced by labor as well as inspiration. Many impromptu talks seemed coined into expression by the powers of the heart.

The sacred anniversary which marks the martyrdom of the glori-

ous Báb inaugurated the season. A flood of light was shed upon this wonderful character by selected readings, prayers and addresses. One might well feel himself amid those times that tried the souls of men and marked the birth-cries of the New Age. The deeply mystical and spiritual were vividly set forth. It revealed an influence of marvelous power in its first contact with the appalling glooms and shadows of a waiting world, a power that spreads increasing circles of light.

Special occasions were those commemorating the life of Miss Sarah J. Farmer, the founder of Green Acre, the anniversary of the visit of 'Abdu'l-Bahá to Whom its workers turned for guidance; and Eliot and Portsmouth days. The village of Eliot in which Green Acre nestles is a stronghold of orthodoxy. It yet takes pride in its somewhat wayward offspring and those occasions are always notable which bring the two communities, typifying the fundamentalist and modernist in religion, into cooperation, mutual understanding and the exchange of friendly sentiments. Each finds in the other that which is worthy of cultivation.

Portsmouth day was the means of assembling a brilliant company with an orchestra of a dozen pieces, with its officials and workers to voice its traditions of freedom, interracial justice and its humane attitude to all who labor for the good of humanity. Portsmouth and Green Acre have so much in common that although one is a city and the other the country and they are separated by a river and the boundary between states, yet in reality they seem like one community as

each in its own way applies the ideals of the New Age to the service of all mankind.

Parents sometimes lend their children to Green Acre, this for various reasons. A group of those of very tender years lived on a farm not far away. When it was mentioned to them that they had better attend a class at Fellowship House they all went on a strike. Was this not vacation time? Must they spend all their time at prayer? Truly does the modern revolt against custom, affect all humanity! Yet these dear children yielded to a mild persuasion which prompted a trial for just once.

After getting started, they loved the stories so much that when those who had charge of them wished to discipline them, they were not allowed to attend the classes. What happiness in journeying over the mountain-tops, to the moon, in the wilds of adventure through the forests, and to share in the deeds of heroic lives and to gain knowledge from the Manifestations of God! These dear children showed a joy that was unmistakable. They displayed precocity. The heaven that is near them in their innocence cheered their hearts. A touching incident was that near the close of the season a child's love for God was the cause of the assembling of a number of mature people together to hear the message of the Kingdom.

With what joy did we hail the youth, those whose lives are just budding into maturity! Should they be expected to abandon their playfulness? Why should they? Is not youth the time to be frolicsome? Yet these were Bahá'í youth indeed

in that they gravitated to the universal, showing no sense of separation from the elders, pursuing their pleasures with moderation and delving earnestly into the divine teachings so as to fortify their young lives for the trials and struggles as well as the successes and victories that must come to those who are faithful. These young people went in for intensive study, absorbing the Brilliant Proof and the Hidden Words and being able to state their ideas in a way to command admiration. With a sense of gratitude and confidence do we lean upon those who are young and strong and who as future guides will direct the destinies of mankind.

Those who sought a broader horizon with superstitions dispelled could listen to a brilliant series of lectures on the beginning of one of the world's great civilizations, this being a study of what Muhammad brought to mankind. This is one of the necessary elements in the study of comparative religions, the object being to establish the validity of all religions by discovering the unity upon the plane of reality. How men of genius such as Carlyle and other thinkers have reacted to the Prophet of Islam, the motif and genius of the Prophet Himself, the reverence He inspired by His luminous teachings, the lustre that He shed upon men, the awakening of culture, diffusion of knowledge, the saintly lives and the men of genius that flowered forth as a result of the mystical power that He wielded and His prophetic vision of the Supreme Light appearing in this marvellous age. Such were thoughts that awaken impulses of nobility.

Delights, adornments and capaci-

ties are served in the quest for God. Perhaps some found the True One in the classes for meditation and prayer that swung, like a pendulum between the Fellowship House and the Pines. Others might perceive the light of guidance in the Hidden Words or Seven Valleys, or in the group studies of divine sociology and following guidance.

THE NEED FOR order, which of old was called heaven's first law and the evolution of an administration which binds the strongest to the weakest by the bonds of divine wisdom and love, were set forth by a man of affairs with large experience, and thence came a wealth of illustration drawn from actual knowledge. That which lends itself harmoniously to the rapid changes of the world, which is firm yet not harsh, gentle yet strong, mighty yet simple, will survive the wreck of material things and the crash of conflicting theories and doubts. Bahá'í administration attaining its ideal in action will increasingly serve men of all religions through the years.

There came from another man of affairs a resume of the world's treasures in architecture. It was a liberal education and a broadening of culture to trace the graceful flowering forth of constructive genius as expressed in the building of temples of worship in all the ages and cycles. Shown a people's monuments, we can easily read their civilization. As we followed the words of the speaker, as well as the beautiful portraits shown upon the screen, through the Egyptian, Greek, Roman, Moorish, Byzantine,

Renaissance and modern, we were prepared for what was the fitting climax: the structural and architectural beauty of the great universal Temple of today, the temple of light, which like the horizon will cover all men. Here indeed is overshadowed "the glory that was Greece and the grandeur that was Rome" even in their most halcyon days, this through the Glory of the Highest. Bahá'u'lláh declares: "This is a great and magnificent century and that which is hidden and concealed in man shall be revealed in this day." How marvelous is man when he becomes divinely conscious!

Opportunities were also afforded to absorb views in practical education, several professional educators bringing to bear their experiences and range of knowledge. They developed the trend in modern education to get beyond set forms, ancient dogmas and lifeless platitudes. Bahá'u'lláh was quoted as commending studies but of those sciences which "do not begin and end in mere words."

Another course of lectures reviewed the latest book of Prof. Edington, the noted British scientist and made it apparent how the present scientific mind is striving to explore the universe and discover the cause of causes. In what was developed the absolute need of the Manifestation became apparent. For whether the effort be to trace "natural laws in the spiritual world" or spiritual laws in the world of nature, men can apprehend the unseen reality only in the way He makes clear. The scientific mind is increasingly awe-struck at the phenomena of the universe.

Men make ideal progress when they seek to know the Creator along with His creation. The mind is brightened by the evolution of science; but out of the depth of the heart comes the longing to know!

A FLOOD of new ideas and the descent of heavenly bounties marked the holding of the regional convention. It was a meeting of teaching and one of the noblest training classes for teachers. Teachers came in greater numbers and with an enthusiasm rarely seen during many years. Their eloquence soared to the highest plane as they consulted about the joys of teaching, the technique of approach, the plan to open new cities, the way to invoke the spiritual power which is the means of attraction, the confirmation which comes to traveling teachers, the severance and sacrifice needed, the need of firmness in the Covenant and loyalty to the Center of life and the apprehension of those Holy Breezes which waft from the Paradise of Abha. These meetings continued beyond the appointed time and perhaps reached their climax in the one held on Mount Salvat, where a recent pilgrim to Haifa brought back a wealth of wisdom and a spiritual heat which seemed to set hearts aflame. Rarely if ever has a greater number of teachers been heard and those who taught as a rule showed humility rather than self-sufficiency.

The conference for interracial amity and the teaching convention, although separated from each other by a week seemed to be one continuous meeting in all of which the gems of reality continued to flash forth and to dazzle by their splendor. People forgot their human

limitations and differences in the flow of the divine. Although the holding of so many meetings imposed a great physical strain, all sessions were crowded and people seemed to forget all save their love for reality and their wish to know more of divine love. The oneness of the human family; the removal of the blight of human prejudices; the scientific and spiritual light of unity and freedom; the overpowering joy that appears in true brotherhood; the progress of those who seek to build rather than destroy; a just appraisal of spiritual values and a willingness to recognize merit though concealed by worldly station; courage, faith, vision, self-sacrifice; pursuit of the ideal and upholding the principles that are sublime and eternal: These are a few of the lights which attracted souls to the perfect way.

THE PAST SEASON was a demonstration of the power of unity which reached so high an efficiency that inquirers found the atmosphere Pentecostal and so declared it. Some who came as agnostics found their doubts resolved into certainty and are now seeking to spread the teachings in their respective environments that humanity may grow. Thus may hearts discover the mysteries of the new creation! Thus may injustice end and oppression give way to freedom of the realm of day! Thus may patience with clay, a trait of great souls, keep love upon the plane of permanency which is divine! Thus may minor notes become majors and celestial songs be heard that mark the change of error's night into endless day! Thus may the Spirit of God envelop the world and all humanity within its radiant form!

SEARCHING FOR TRUTH

A SPIRITUAL AUTOBIOGRAPHY

In this, the third and concluding installment, the writer describes how he was led both through logical concepts and through spiritual intuition to a remarkable realization of the Bahá'í Teachings. The pattern of this quest for Truth will undoubtedly suggest to many readers similar experiences of their own for it may be said that the world today is universally seeking.

THE two years that I spent at the Harvard Divinity School proved one of the most thrilling intellectual and spiritual episodes of my life. Here I found the privilege of contact with great professorial intellects, a training in exact scientific approach to knowledge even in the field of religion, a fellowship of earnest sincere students, and an opportunity to browse ad libitum in the magnificent library of religious literature.

One of the three most formative intellectual influences of my life was George Foote Moore, professor of history of religions, perhaps the greatest thinker in that field in the world; a tremendous intellect at whom the very professional lights of Harvard marveled and called the "Encyclopedia of Harvard." His erudition was both vast and exact in many fields. I took all the courses offered by him in the history of religions, and when I had finished had a marvelous birdseye view of the great religious movements throughout the world's history.

Strangely enough the effect of these courses at the Divinity School with the treatment of religion used by these great scholars was to minimize rather than to magnify religious faith and enthusiasm. The mystical was rather scoffed at and derided. Religion came to appear

the expression of man's ideas of the universe rather than any distinct revelation from God. It was rather interesting to note the reaction to all this on the part of the more evangelical type of students enrolled. In order to keep their ardent faith in Christianity, these students zealously refrained from any thought or discussion concerning that critical approach to the Bible and to religion which was current at Harvard.

I have found from other sources that the Harvard Divinity School is not unique in this peculiar and paradoxical effect of tending to destroy the religious faith of those receiving its training for the ministry. (Even Divinity Schools cannot withstand the Spirit of the Age.) A gradual transition had been taking place for some decades as regards curriculum; now no longer did Divinity students find it necessary to study Hebrew or Greek in order to read the Bible in the original. The courses most popular with the students were history of religions, philosophy, and sociology—courses which helped to bring the students into rapport with the intellectual life of the contemporary world rather than courses which dealt with the Bible as a unique source of truth.

PERSONALLY I found, however, an absorption in certain directions in

the more direct spiritual life, most notably in the course on mysticism given by William W. Fenn (later Dean of the Divinity School)—who handled the subject of the history of mysticism in a more devout and sympathetic way than it was being handled in other modernistic theological seminaries—a truly remarkable man who was able to appreciate the most delicate mystical thoughts of the great spiritual writers of the past and to place them in their proper relationship to Truth as a whole.

Of even greater value to me than this course was my own deep reading in the sacred books of the great world religions, of which I found an immense amount of material in the library of the school—material hard to find elsewhere. Here I found my real spiritual education rather than in the courses given by professors. In reading these writings of the great mystics of all religions I discovered two striking facts: first that they all approached truth from such similar viewpoints that many times one could not tell from the context whether one was reading the rapt utterances of a Christian, a Hindu, a Buddhist, a Muhammadan, or a Chinese mystic. The reason for this spiritual consanguinity is apparent. Mysticism being in reality the flowering of religion and its highest expression, these great souls who had made the most complete contact with the Divine Being were all relating in their writings the same experience. When they sang of the love of God and of the joy of union with Him, they were all writing of an experience which is as universally catholic to the human soul as is the experi-

ence of human love. Here on this altitude there was no difference or opposition of thought.

Secondly, I discovered that the styles of writers of spiritual subjects differed in proportion to the power and sincerity of their inspiration. It would almost seem as if their words became impregnated with a certain vibration or rhythm. I became finally so sensitive to this rhythm of style that I could tell immediately the degree of sincerity and the spiritual height of the soul of the writer, regardless of the sentiments expressed. Let me make this clear. A book may contain most lofty sentiments and yet be the expression of an insincere soul. How can one discover this discrepancy? By sensitiveness to the spiritual vibration of the written or spoken word one can learn to discriminate and distinguish the sincere from the insincere. This power of quick analysis has proved very valuable to me in all my spiritual reading, has guided me to only the purest and best spiritual thought and expression, and became as a touchstone which finally led me to the full appreciation of the spiritual utterances of Bahá'u'lláh under an experience which I will presently narrate.

During my first year at the Divinity School I experimented with a vegetarian diet with two results: First, that in the lack of proper substitutes—eating as I did at the university commons—I came to suffer from lack of sufficient protein and found myself nervous and run-down; secondly, I became exceedingly sensitive, and this sensitiveness, while a deterrent in the ordinary transactions of life, proved

an advantage as regards spiritual intuition which I found quite increased in the course of the year. I discontinued the experiment and have since followed a normal diet*

THE events which immediately led up to my contact with the Bahá'í Movement and my acceptance of it, I will now briefly narrate.

In the course of my first year at Harvard, meditating over a book I was reviewing for the Boston Transcript which dealt critically with the values of present day society and presented an ideal organization for humanity, I came to a conclusion which both then and now seems logical and sound. "This is a splendid picture of the ideal humanity which the author is painting," I thought to myself as I walked for exercise and meditation on a beautiful spring morning past the sparkling water of the Brookline reservoir, "but who is able to put it across? Can the author persuade humanity to adopt this splendid type of civilization, or can I myself with the utmost of enthusiasm and spiritual power which I might hope to develop in the course of my ministry bring the whole world to this foundation?" The ludicrousness of this caused me to smile. Plainly such a thing was unthinkable that any human being could bring all humanity to one thought, one opinion, and one mode of action—no matter how gloriously appealing on the plain of the ideal.

But the more I reflected upon the imperative need of humanity

for the adoption of such a perfect pattern of life, the more I felt the inevitableness of a cultural revolution. On these two premises my conclusion was therefore drawn, that the time was ripe when, since no one of human power could accomplish this need for humanity, we should again have upon earth a Being of more than human spiritual dynamics, both to reveal and to *put into effect* this Ideal Civilization.

A FEW months after this experience, while being at York Beach, Maine, during my summer vacation, I gravitated to Green Acre as a natural result of my general policy of seeking out any new thing. I had read in the Boston papers frequently of the discussions of universal religion at Green Acre and my interest had been aroused. Finding myself now in close proximity to this unique center of thought I dropped in one Sunday afternoon just in time to hear a lecture on sculpture by a New York artist. It was a glorious August afternoon, of a quality of summer weather which only Maine can give, and the lecture was held under a tent the sides of which were up enabling a view of the beautiful sunlit waters of the Piscataqua rightly called by the Indians "River of Light."

However, as so frequently happens in life, it was not the lecture on sculpture which I was led there to receive. At the close of this somewhat pompous and egotistical talk, I went up to the platform to greet, not the lecturer, but the presiding officer and director of Green Acre, Miss Sarah J. Farmer,

*That vegetarianism or fasting are not in the present age essential steps to spiritual development is definitely stated in the Bahá'í Teachings.

whom I had personally met at Mrs. Ole Bull's home in Cambridge; and whose sweet smiling face upon the platform had inspired me more than the words of the lecturer.

As I recalled myself to her acquaintance she took and held my hand for some time and looking intently at me she said: "Have you heard of the Persian Revelation? I know by your eyes that you are ready for it. (A remarkable discernment, as the reader will presently see; for within half an hour from that moment I was to become an assured Bahá'í.) Go to that lady with the gray veil. She will tell you about it."

The lady with the gray veil (Mrs. Mary Lucas, soprano soloist, who had just returned from a visit to Ábdu'l-Bahá in His Prison at Ákká) drew me under the shade of an apple tree and in that simple natural spot unfolded to me the story of a new spiritual revelation for humanity and assured me that our spiritual Lord was in very fact upon the earth.

So prepared had been my intellect for this very fact by my meditation, previously described, upon the need of a universal revelation and Revelator, that I accepted without further query or any obstacle of scepticism this great Truth and have held to it ever since. What doubts I had were to come later as the critical intellect put into play its effect. But the inspiration of these early days in the Cause were to me like the fresh and joyous hours of dawn, when the birds sing of the glories of God as expressed throughout His firmament and the flowers sparkle with tran-

scendent beauty in a fresh morning dew undissipated by the heat of life.

THERE was then hardly any literature upon the subject and the teachings of this Movement had to be acquired through direct contact with individuals. Therefore I decided to come and spend a few weeks at Green Acre in order to absorb more knowledge of this Movement which had so gripped my spirit. As soon as my business permitted I carried out this purpose, and spent three glorious weeks at Green Acre—weeks transcendent in sweet human fellowship and in glorious inspiration and guidance. Here I found others, both mature men and women and inspired youths, traveling the road which I had but shortly taken. In this spiritual fellowship were two young college graduates, now well known throughout the Bahá'í world, who became wonderful spiritual comrades to me—Harlan F. Ober and Alfred E. Lunt.

All that Brook Farm aimed to be—a lofty and divine fellowship of kindred minds—Green Acre has proved to be; and this has been possible in practical working out for the reason that here the impossible feat was not attempted of earning a living at the same time as holding spiritual concourse.

My most impressive contact with the Bahá'í literature was the actual Words of Bahá'u'lláh as published in a tiny pamphlet where some of the so-called "Hidden Words" were gathered together. This booklet I would take from my vest pocket as I walked the fields, and the vibration of these holy words were as fire to my spirit. I literally seemed

to walk on air, to be lifted up above the ground.

Now all of the sensitiveness gained by my vegetarian diet and all of the power of diagnosis as applied to spiritual writings became effective, in enabling me to perceive the transcendent power of the Bahá'í Word. No spiritual writing in all my reading through the sacred books from the dawn of civilization up to now had the dynamic spiritual creative power which these words of Bahá'u'lláh had. Thus the spiritual impression of His utterance corroborated the logical approach to the Movement which had been working out in my intellect and which had enabled me to immediately accept the astounding fact of a Divine Revelator actually being upon earth.*

From this moment on my thought, my life, my efforts have been thrown into this great universal Movement for humanity which I found to contain all the ideals that have been conceived for humanity, and which also, viewed however critically contained nothing that should be omitted from a perfect pattern. All the truths which I had sought and previously found in other movements reached their apotheosis for me in the Bahá'í Truth.

As was natural, my relatives and friends took rather lightly my new religious faith, and predicted that it would soon yield ground to some other novelty. But their predic-

tions have proved false. What had appeared to be fickleness in previous years was in reality a search for truth which would accept nothing short of perfection. The giving up of the semi-perfect had been no betrayal of loyalty to Truth. For how could one attain to pure gold if one remained content with baser metals?

The whole world is today searching indifferently or earnestly, as the case may be, for truth and is rapidly discarding the old forms. This is because a new epoch is at hand, and the old traditions do not avail for the life of today. This search for a new religious pattern is as wide as the human race itself, and is going on among the youth of Islam, of Hinduism, of Confucianism, of Judaism, even as it is among the youth of Christendom.

I present this brief tale of my own spiritual life that it may possibly inspire and encourage those who are still on the road of search. In the Words of Bahá'u'lláh: "The steed upon which to journey through this valley (the valley of search) is *patience*. In this journey the traveler will reach no destination without patience. . . . 'Those who strive strenuously for us, we will assuredly direct them into our ways.'"

Let us all be assured that there is Truth; that the universe does not mock us with a spiritual vacuum; and that this Truth, gradually realized by humans, is one and the same Truth which the Light of God recurrently reveals not only here but throughout all the worlds of being. "Peace be unto those who follow guidance."

*Many who have become Baha'is have been led to the acceptance of the Revelation by the more mystical process of meeting in vision and being taught by 'Abdu'l-Baha before they came in contact outwardly with the Baha'í Movement. Some of these experiences we hope to publish at a future date in The Baha'í Magazine.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL 21

NOVEMBER, 1930

NO. 8

CONTENTS

	Page
Editorial, <i>Stanwood Cobb</i>	227
The First Feminist Martyr, <i>Zeine Nour-ud-dine Zeine</i>	230
Old as the Hills, <i>Cora E. Gray</i>	234
A Pilgrimage Through Persia, <i>Martha L. Root</i>	235
Some Aspects of Modern Science, <i>Glenn A. Shook</i>	241
Consultation and Discussion, <i>E. B. M. Dewing</i>	246
Consultation Is An Art, <i>Doris Holley</i>	252
A Universal Language—Which? <i>A. Evelyn Baxter</i>	254

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'í

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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The American University of Beirut has become one of the greatest centers in the college education of the Bahá'í youth of the world. No other college at the present time has a group of Bahá'í students equal in size to this. The religious attitude of the college authorities is very liberal, and the Bahá'í students are given the same opportunity to practice their religion and hold their religious meetings as all other religions and denominations. It is significant to see these young women without the veil.

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STAR OF THE WEST

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“There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. . . . One is the influence of civilization. . . . The other is the divine influence.”

'Abdu'l-Bahá.

THERE ARE TWO kinds of organization which characterize human affairs. One, the result of conflict of human wills, energies, and intelligences finally resulting in a political and economic empire which has the power of functioning perhaps for centuries and regulating the affairs of all humans under its sway. Of such was the Roman empire, the most striking example in antiquity, a stupendous organization which for some centuries assured the peace of the known world and the stability of a universal civilization. Of such also are the modern empires which at the opening of the twentieth century bid fair to rule the world by gentleman's agreement.

The second form of organization is that which expresses an inner truth, intrinsic, essential to the soul of man. This truth we call spiritual. It is in fact, however, as much pertaining to the secular as to the spiritual world, for it is simple Truth, and Truth in its essential unity is unique and one. When mankind become enrolled under the banner of this essential Truth, a wonderful organization takes place which is an expression of the spirit-

ual qualities of man—those qualities which we may call the higher and truer qualities: loyalty, obedience, brotherhood, kindness, charity, justice, patience, industry, perseverance, serviceableness, and subordination of self to the need of the group.

AT THE VERY time when the Roman empire was at its height and the legions of Caesar shook with their colossal tread all the lands that fringed the Mediterranean, there was a *humble carpenter*, of a subject race held somewhat in contempt by the Romans, who gathering a few simple-minded disciples about Him launched a movement which was destined to produce for mankind a spiritual organization. To the secular-minded Romans this stupendous event was no event at all. It remained unnoticed, unrecorded in their chronicles. Nevertheless the organization founded by Christ was to wax in proportion as the organization founded by Caesar was to wane. And when the time came that the will of the Caesars was no longer efficacious in controlling the world and the huge colossus of the Roman empire was falling to

ruin before extraneous attacks, nevertheless within this rotten shell was sprouting a new germ which was to overshadow all of Europe with the blessings of its verdure and its fruits. The Pax Romana came to a tragic end, but the Pax Christiana effectively grew until it sheltered three continents with its power.

Again in the Seventh century arose in Asia the spiritual force of Islam which was able to organize warring desert tribes into a force which united under one empire and one civilization diverse peoples, tongues and races from India to Gibraltar. Within these districts so long the prey of petty warfare, peace and prosperity flourished as never before.

TODAY WE HAVE the spectacle of humanity struggling to form an organization of the first-named type—a great League of Nations in which the diverse wills, needs, desires, emotions, of fifty-two countries are expected to be so balanced as to guarantee perpetual peace.

While this praiseworthy effort is going on in Geneva, from Haifa is radiating an influence of quite another nature seeking to build world peace and brotherhood upon the expression of the innately spiritual and noble qualities of man. Which of these two movements will predominate in world affairs? The one has all of pomp and circumstance to render glory and prestige. The other movement is working quietly and humbly in the hearts of individuals, unheralded by newspapers and by politicians. Already the foundation of that noble political structure conceived as the Lea-

gue of Nations is threatening to crumble before the emotional outbursts of a neurotic and war-crazed Europe. All American newspaper correspondents agree in testifying to the war psychology which now pervades the Old World and the imminent danger of a new world war. They assert that the League of Nations and the Briand-Kellogg peace pact are today the least important factors constituting international politics.

Tragic fact! The Structure upon which the League of Nations was founded, ideals noble and perfect in theory now seems to be but a futile display in the midst of the electric storms which rage throughout Europe.

Was not this exactly what 'Abdu'l-Bahá announced—that human and political efforts toward world peace would be unavailing for the very reason, He pointed out, as events are now proving, that the human will cannot so regulate itself in the midst of the play of volcanic human emotions. "According to the divine teachings the banner of Universal Peace must be raised by the Power of the Word of God. The oneness of humanity must be established by the Power of the Holy Spirit. No matter how the politicians strive, their efforts cannot bring peace. Unaided human power is of no avail."*

UNFORTUNATELY humanity cannot lift itself up by its own bootstraps. In other words, human nature being what it is (as pessimists so often take pleasure in pointing out) strife and conflict will go on inevitably. But the very nature and essence of religion is to change and sublimate

*Teachings of 'Abdu'l-Bahá.

human nature. Only by such change and sublimation can the causes of war be eliminated or controlled. "The world of humanity cannot be saved from the darkness of nature, and cannot attain illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom."*

The impulse to unity, to peace, must come from within the heart of man both individually and collectively. Individuals must value the welfare of others as highly as their own; so, too, must nations deal with other nations in terms of the Golden Rule. Only where this good will is actually being expressed collectively by humanity is universal peace possible; and such a spirit of unity and brotherhood is possible only through a spiritual power impregnating and revivifying the hearts of men.

THE PRESENT SPECTACLE of nations that have just missed annihilation in the last war again facing each other with hatred and malevolence which cannot help but produce another conflict,—this spectacle is one of the most tragic that human nature has to offer. How often has man's passion-nature driven him into a course of action which his intelligence could show him was suicide. And yet he could not stop!

The spirit of conflict and aggression is like a trail of gunpowder which, if once fired, blazes to a catastrophic end. Such is human nature in its present state of evolution upon this planet. For this reason it becomes apparent that no politico-economic system can hold in balance the desires, needs, passions, of humanity in such a way as to guarantee peace and security of civilization.

But while the efficacy of secular peace movements is waning and their futility is becoming apparent, the power of the spiritual is daily gaining. All over the world men and women are turning to that horizon illumined by the Glory of God in this Day; and a living miracle takes place, that races which have existed in eternal hatred of each other have now become brothers in fact. The Bahá'í brotherhood is a potency capable indeed of one day achieving world unity and peace, for in it is that same Power which created the fair peace of India under Buddha, the glories of Christianity, the majesty of a virile Islam. But today for the first time religion, unified in expression as well as in truth, is destined to penetrate the whole world and to lead all nations and races under the banner of universal peace and brotherhood in the name of Bahá'u'lláh. "Peace be unto those who follow guidance."

* * * *

"Today no power save the great power of the Word of God, which comprehends the realities of things, can gather together under the shade of the same tree, the minds and hearts of the world of humanity. It is the motive-power of all things; it is the mover of souls and the controller and governor of the human world."

'Abdu'l-Bahá.

THE FIRST FEMINIST MARTYR

ZEINE NOUR-UD-DINE ZEINE

Mr. Zeine, the author of this valuable article, is a graduate of the American University of Beirut and is now a teacher of sociology in that splendid institution. He has a remarkable background. His grandfather, Jinabi Ziene, left Persia and followed Bahá'u'lláh first to Baghdád and later to 'Akká where he spent the rest of his life as one of His amanuenses, so the family first lived in 'Akká and later in Haifa. We are fortunate to have for the Bahá'í Magazine the accurate material which Mr. Zeine has sent us—a picturesque and dramatic account of the tragic story of Qurratu'l-'Ayn, the far-famed Persian Feminist and Poetess, the first woman martyr for the freedom of women.

YOU can kill me as soon as you like, but you cannot stop the emancipation of women", so said the Persian feminist and poetess Quarratu'l-'Ayn, when she was imprisoned in 1850.

Born from a noble family, her keen and sagacious intelligence and her fervid eloquence very soon filled all those who came in contact with her, with awe and admiration. Awe, because in her controversies with the most learned men, she was ever triumphant. Admiration, because in a time when most of her country women could not read or write, she displayed such marvelous powers of learning and speech.

Her beauty matched her elocution. But it was a grand, a commanding, a majestic beauty. On one occasion, it is so related, when she was delivered up to the government authorities, she was brought before the Shah, who, on seeing her, said: "I like her looks; leave her and let her be". On another occasion, the festivities and rejoicing of a wedding were going on in the house of one of the Persian nobles. When Qurratu'l-'Ayn came in the ladies of the court and other distinguished guests who were present were so much attracted by the charm of her looks and

so greatly impressed by the beauty of her speech that, "forgetting the festivities, they gathered round her, diverted, by listening to her words, from listening to the melodies, and rendered indifferent, by witnessing her marvels, to the contemplation of the pleasant and novel sights which are incident to a wedding".

IT MEANS VERY little to say that Quarratu'l-'Ayn was in advance of her age, unless one says also what that age was. Persia, nay the East in general, was in a deplorable state. Ignorance and superstitions prevailed; intolerance and bigotry waxed high. Education was neglected. The rights of women were slighted. Such were some of the conditions during that age. Filled with a passionate desire to change all that situation she raised her voice against it, discussed and debated with doctors and sages, and addressed the meetings of the most eminent men. At the beginning she used to carry on her discussions and talks from behind a curtain, but later she threw aside her veil, thus adding the power of her looks to the potency of her words.

To lay aside the veil and speak in public, at a time when "women were secluded in harems and had to be closely veiled if they appeared

in public places"; when it was considered impolite for them to speak to men, needed a heroic courage. The very ideas she propounded endangered her life. Yet her courage never failed her and her heart never recoiled from the oppressions and persecutions that she received at the hand of her enemies. By day and night, and accompanied by a few women who had become inspired by her noble ideas, she traveled in Persia from city to city, pleading with men and women everywhere to abandon their prejudices and superstitions and love truth; to put aside hatreds and jealousies and live in harmony and good will with each other. She championed the cause of education of both sexes and fought for the freedom and rights of her kind. Her fame now spread far and wide so that "most people who were scholars or mystics sought to hear her speech and were eager to become acquainted with her powers of speculation and deduction."

Finally, the clergy were alarmed: her vehement and tumultuous ideas confounded them, and her courage and steadfastness in spreading those ideas filled them with apprehension. The people were aroused to molest her, and eventually, she was delivered up to the government authorities. It was then that she pronounced those heroic words with which this account begins. She was imprisoned for two years. Then in August, 1852, a disastrous attempt was made on the Shah's life. Many people were arrested, horribly tortured and condemned to death. And she was one of the innocent victims of that fatal day.

QURRATU'L-'AYN met a very painful and lingering death. The story of her execution is a very tragic one. She was delivered over to one of the military authorities — a Sardar—who was made responsible for her execution. In Tihran "she was placed in the house of the Kalantar, a town official who was made responsible for her custody".

" 'Three days' (the Kalantar's wife related) 'our beloved guest stayed in her room chanting prayers—eating little and seldom. On the morning of the third day she said to me: "Tonight, they will come for me". She gave to me a bottle of attar of roses, a ring, and a handkerchief—her only possessions—all she had left of her former riches.' " *

Another account has it that Qurratu'l-'Ayn had put on a snow-white robe of pure silk before her execution. When asked by her guardian, early in the evening, why she had changed her dress, "I will be going on a long journey tonight," she had answered. And so by dint of feminine intuition, she had known the time of her death. As the leaden-footed hours of the night were passing one by one and the silence of nature grew deeper, the beginning of that journey was drawing nigh. "Chanting prayers, she waited, waited, prepared and ready for what she knew would come!" *

And that evening they came.

It was the fifteenth of September, 1852. The lights of the city of Tihrán were going out one by one. People were sleeping. The richly colored domes and minarets of the

*From unpublished notes, with permission of Lady Blomfield.

Capital shone pale in the light of the moon. A sad moonlight was shining through the window of the room where the beautiful Qurratu'l-'Ayn was confined. It was a room in the garden of the Sardar near the gates of the city, to which she had been brought that same evening. The stars were so pale! And the night was so still, so silent, as if the whole creation was watching breathlessly in dreadful expectation of a bitter and heartrending tragedy.

At about midnight, for the first time, the tranquil silence was broken by the sounds of some footsteps. Presently a key turned in the lock, the door opened slowly, and a handsome young Turk entered the room of Qurratu'l-'Ayn. He held a silken handkerchief in his hand. She, sitting on the floor in the middle of the room, was praying. As he moved towards her, she suddenly raised her head, threw at him one of her piercing glances and said in a clear and dignified voice: "Young man, it becomes you not to be my executioner, and to perform such a crime". Horror stricken by those words, the young Turk refused to touch her, turned back, and ran out of the door "like a madman". It is said that he dashed into the room where his master, the Sardar, was awaiting him, flung at his feet the fatal handkerchief and the money he had received as a bribe, and said: "I am ready to kill myself and not shoulder the responsibility of this woman's death".

A few moments later, another person entered the room of the prisoner. He was a heavy set, coarse, ugly looking man. And he

was drunk. He held the same handkerchief in his hand. Qurratu'l-'Ayn had finished her prayers, but she was still sitting on the floor. As his looks fell upon her, his wolfish eyes flashed with ferocity born half of intoxication and half of his own beast-like nature. Without a moment's hesitation, he threw himself upon the unfortunate young woman and accomplished his dark deed—he strangled her with the handkerchief. There were still signs of life in her when he drew her out of the room. Here he met others who were sent to help him in the accomplishment of the Sardar's fiendish scheme. They dragged her to the rim of a dry well and threw her into it. Immediately the well was filled up with large and heavy stones. It was midnight.

The moon had now sunk behind the snow-clad Elburz mountains. The shadows of the domes and the minarets grew deeper and blacker. Darkness enveloped the city of Tihrán. There was not any light save the pale glimmering of the lonely stars. As the men were returning from the well, something fluttered on a rosebush near by. Apparently a nightingale disturbed in her sleep. At the same time a loud shrill sound of a cock pierced the appalling silence of the night. Also a wind was growing, "a wind that laid a cold finger upon flesh and spirit." And the leaves that laid without a sound on the trees began to whisper again. It seemed that the creation was beginning to breathe once more; but there was something in that breath that resembled a deep sigh, like the sigh that is drawn by the audience when the curtain falls on the last act of a

mournful tragedy. And we can, with a profound certainty, say that the silent stars, that night, looked down upon one of the most ferocious and cruel acts of man.

Thus ended the life of one who "like a lily of the desert growing amongst ruins, gave flowers and perfumes to surrounding moral devastation". Why? Because she *believed*, she believed in the Great New Message of the Báb; and because she, fearlessly, unwaveringly, enthusiastically, *delivered* that Message to the people of her country. "The Báb said of her: 'Lo! she answered My call, even before I had called her.' " She believed that *that* Call was the Truth.

The story of her conversion is in itself a testimony to her keen spiritual sense and deep receptiveness to truth. "One never-to-be-forgotten day," writes Lady Blomfield,* "she (Qurratu'l-'Ayn) was turning some books and papers in the library of a more enlightened cousin, when she found a little leaflet, the first words attracted her attention, she read on and on, she became more and more interested—then thrilled and excited!

" 'Who wrote this?' She cried to her cousin who came in.

" 'What have you there? What has happened? Why are you so agitated?'

" 'But you must tell me who wrote this'. She showed the leaflet to him. Then it was his turn to be agitated.

" 'You have found that, where? Oh, I cannot tell you about it, you should never have seen it!' It is a very secret matter! It should have

been securely and carefully concealed.'

" 'Now that I have seen it', and her voice shook with excitement, 'you must tell me about it, my cousin.'

"He still hesitated, but at last, yielding to her enthusiasm, he said: 'It is written by Sheikh Seyid Kasim—keep it a secret, closely guarded—the risk of a terrible danger would attend its discovery!'

" 'So this wonderful pamphlet is by Sheikh Kasim Rashti and Sheikh Ahmad Ahsai? And this is what they teach their disciples? But it is the Truth, every shining word of it . . . ' "

And once the fire of that Truth kindled her soul, her faith became *dynamic*. From the moment when she believed the Truth until the hour of her martyrdom, she followed the demand of the venerated Sheikhi teacher, Sheikh Qasim Rashti,: . . . "*then let all the world know*". No wonder then if E. G. Browne wrote "Had the Babi (Bahai) religion no other claim to greatness, this were sufficient that it produced a heroine like Qurratu'l-'Ayn".

More than seventy years ago, Qurratu'l-'Ayn, throwing back her veil, told her countrymen: "Why do you sleep? Awake from your beds of negligence. The sun hath arisen from the day-spring of pre-existence. Why do you drown yourselves in the sea of materialism? Behold the resplendent light! Listen to the songs of the New Age. A new life is breathed into all existing things. The zephyrs of the divine favor are wafting upon you".

*From unpublished notes, with permission of Lady Blomfield.

DOES NOT THE world need that message today when the moral life of the people everywhere is becoming loose, when ancient customs and cherished beliefs are disintegrating, when the economic forces are threatening disaster, when the threads of political relations are sorely strained and tangled?

Let the politicians in their offices of State, and the leaders of religion in their houses of worship and the teachers of youth in their edu-

cational institutions—who are all in a great measure responsible for the establishment of Peace and Order in the world—let them turn their gaze to the Revelation of Bahá'u'lláh and see for themselves if it is not therein that lies “a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth”.

OLD AS THE HILLS

ANOTHER GREEN Acre season has closed and memories crowd upon me—the low spot on the path where the cold evening mists always greeted us, the old Inn, the river, the happy faces of the friends. Vivid pictures remain etched on my heart, a woman who came in tears, her fortune suddenly gone, her husband snatched away by death, her family miles away, alone, so terribly alone; the dawning in her sad face of the first faint promise of peace; her wistful smile in answer to offered friendship and at last new courage, new plans, a life caught up out of the blackness of despair and given a vision of happiness through service—the miracle of re-creation through the Master's touch. A young Jewish girl, bringing to Green Acre a sister who needed the out-of-doors, coming an atheist and going away in the company of “Him of Whom Moses and the prophets did write”, Whose “sign” is His power to transform human lives.

Such is Green Acre. The method? Old as the hills—the presence of God mirrored first in the lives of human friends, until the broken reflections are lost in the complete picture and the Master is real! The miracle comes often in this place. Here His eyes saw the sunset reflected in “The River of Light”. His feet have trod these paths. These pines have given Him of their fragrance. Here the sunlight wove a golden carpet for His use. Here those who love Him gather for rest and refreshment and talk of Him with happy voices and faces made radiant by His presence. Hither each brings his tiny candle to illumine, if may be, the path we strive to follow in the footsteps of the Master.

And now we go again, the newly born with eyes still misty in the unaccustomed splendor, with feet faltering a bit on the new path but with faces alight in confidence and trust. To the four winds go souls with renewed courage, with clearer vision, with readier sympathy, with deeper love and truer devotion to our Lord. Such is Green Acre, “the Green Acca of America”.

—CORA E. GRAY.

A PILGRIMAGE THROUGH PERSIA

THE ADMINISTRATION OF THE BAHÁ'Í WORK

MARTHA L. ROOT

This is the fifth and concluding article of the series by Miss Root describing her experiences in Persia. Beginning in the July number and continuing monthly, the articles have been widely and favorably commented upon, and have interested both Bahá'ís and non Bahá'ís. They have often been referred to as the best contributions from the pen of this distinguished Bahá'í teacher and author.

AS Persia is the foremost Bahá'í nation both chronologically and in point of numbers, it will be of great interest to describe the administration of the Bahá'í work in this country because of the number of years in which the Movement has been developing there. The application of the principles of Bahá'u'lláh in the daily life is now being practiced to a remarkable extent.

NATIONAL SPIRITUAL ASSEMBLY: First and foremost in speaking of the work in Tihrán is to explain about this group of nine, elected each year. Until the present time the Tihrán Spiritual Assembly has acted as National Spiritual Assembly, looking after the Bahá'í work of the whole country. This year or next, probably this will be changed and a National Spiritual Assembly will be established. It has not been possible to do this earlier, to gather and publish the lists and statistics, because of the many prejudices existing in the country. Never have I seen a group of men work more indefatigably than does this group of nine in Tihrán. They meet in sessions from four to five hours long, three times a week. Many other meetings must necessarily be called, too, when telegrams from other cities show that Bahá'ís are in difficulties. On fete days—and they

are numerous in Persia—this committee spends the entire day straightening out the affairs of the Cause. Hundreds of letters are received from all parts of Persia and advice must be sent. The work in Tihrán itself is colossal, for all the work in all the committees must first be presented to this National Spiritual Assembly, and all questions and information about these matters must be discussed and voted upon. No committee does anything without the consent of the National Spiritual Assembly.

This National Spiritual Assembly also gives a great deal of attention to the two large Bahá'í Tarbiat Schools, one for boys and the other for girls, and these institutions rank very high in character, in morals, and in scholarship. Of the eighty students sent by the Persian Government to Europe to study this year, twelve were Bahá'ís; they won through sheer scholarship and notwithstanding the fact that they were Bahá'ís. One examiner said: "I am against your religion, but I must say that the Bahá'í youth are well trained."

Each year, too, this National Spiritual Assembly arranges a national convention where different subjects are discussed. This congress continues for twelve days, with two sessions each day, these

meetings being of four or five hours' duration. For example, topics like the following may be chosen: What to do in order openly and officially to declare the Baha'i Cause as a new religion? How best to facilitate intermarriage among the Jews, Zoroastrians and Muhammadans who have become Bahá'is? What must we do to promote the education of Bahá'í children in all villages? This convention is held at the Ridván the last of April, for in this springtime the Government offices are closed in the afternoon and thus there is a little more leisure time for the majority.

When these questions are decided upon they are sent to the seventeen different Bahá'í districts, for it should be explained that the Bahá'is of Persia are arranged in seventeen great sections of the country, each section having a Central Spiritual Assembly for that area which may include one hundred or two hundred local Spiritual Assemblies. These questions are relayed on from the seventeen points to all local assemblies. Then the seventeen Central Spiritual Assemblies hold seventeen earlier Bahá'í conventions each in his province, where these questions are duly discussed and each of the seventeen conventions elects one delegate to come to represent them at the National Convention in Tihrán at the Ridván time. After the National Convention in Tihrán, this National Spiritual Assembly in Tihrán must collect all the data and discussions on these questions, decide upon them and put them into action.

There are many committees for men. They are as follows:

I. Men's Arrangements Commit-

tee, which plans many hundreds of meetings all over the city. Every night in different sections meetings are held, for one hundred or perhaps two hundred persons, because so far in Tihrán it has not been possible to have a large Bahá'í gathering very often. It has seemed more wise to keep the gatherings smaller until Persia is a little more advanced in freedom of religious thought and conscience.

II. Charity Committee, and this really means the Finance Committee. Every Bahá'í gives money each month for the expenses of the Cause in Tihrán, and this Finance Committee spends this money for the schools, for progress of the Cause, for sending nineteen Bahá'í teachers throughout the country, and for the poor and sick. A subcommittee of this group buys food and fuel in the summer months when they are cheaper, stores them and then in winter gives them out to the poor. All the Bahá'í poor and sick are looked after, their wants are investigated, and in difficult times many persons are helped irrespective of religion or nationality. Every call for help in Persia has found a response from Bahá'is.

III. Huquq is managed by one man who is specially appointed for this work. Every Bahá'í in Persia without exception gives his Huquq each year; this gift is *never asked for*, it is always brought with happy free will. Many persons in Persia who are most sincere Bahá'is but outwardly cannot declare their faith, send their Huquq secretly just as they also send money to the Charity Committee. Perhaps I should explain exactly what Huquq means. At the end of each year

when a Bahá'í makes up his accounts and sees how much he has been able to save in this period he gives nineteen per cent of this income in a lump sum as his Huquq. Bahá'u'lláh in the *Kitáb-i-Aqdas* says regarding Huquq:

“Whosoever possesseth an hundred mithgals of gold, nineteen mithgals thereof shall be dedicated to God, the Lord Who hath power to rend the earth and the heaven. Beware, O people, lest ye deprive yourselves of this great bounty. Verily, We laid this Command upon ye while We were independent of ye and of all there is in the Heavens and the earth. Herein lies a great wisdom and discernment comprehensible by none save God, the All-Knowing, the Wise. Say thou, by this (He) hath willed that your possessions may be cleansed and that ye approach stations unattainable save by those whom He willeth. Verily, He is the All-Giver, the Beloved, the Bounteous. O people, defraud not the Lord of His dues, and enjoy not (your wealth) save after with His permission. Thus hath it been ordained in the Tablet and in this exalted Tablet. Whoso defraudeth the Lord defraudeth justice; and upon him who obeys what hath been ordained, shall descend blessings from the Firmament of the Bounty of his Lord, the Generous, the Bounteous, the All-Giver, the Ancient!”

IV. Publishing Committee. This group writes articles for newspapers and these are shown to the National Spiritual Assembly before they are sent out. Sometimes this Committee brings books from Egypt to be sold; many Tablets are mimeographed for distribution as printing is not allowed. This

Committee receives its money from the Finance Committee.

V. Teaching Committee for Men. This committee arranges sub-committees in all the different sections of the city. There are many Bahá'í teachers in Tihrán. These sub-committees bring together the little groups of individuals who are interested to hear about the Cause and to study. This General Teaching Committee chooses and sends the Bahá'í teachers to these little meetings which occur, five or six, every evening.

VI. Committee for Entertainments. Each believer in Tihrán goes to this Entertainment Committee and announces what entertainments he will give during the year whether dinners, luncheons or teas. He states how many guests he can entertain and gives the dates for these events. Then the Entertainment Committee arranges these meetings which are also semi-social parties. Many hundreds of these entertainments are given by Tihrán Bahá'ís during the year, for Persia is noted the world over for its hospitality.

VII. Committee for Children's Savings Bank. Every day Bahá'í parents try to give their children coins more or less. Every Sunday the child when he goes to Bahá'í Sunday School takes his coins and the teacher gives him little tickets for these. When the tickets accumulate to make one dollar, he is given a cheque or share for one dollar. No child can draw his money for ten years, as the idea is to teach them to save.

This committee has extended its activities to the provinces where it has many “shareholders.” At present the capital of the committee

amounts to about twelve thousand dollars being the aggregate of very small savings; and this sum has been put at interest at six per cent.

The foundation of this committee was based upon instructions from 'Abdu'l-Bahá, Who sent two gold coins as the first contribution to the "Savings Bank." An account under the title "'Abdu'l-Bahá's Capital'" has been opened to which contributions are made by friends. By 'Abdu'l-Bahá's instructions ninety-five per cent of the interest on this capital is to be spent each year for Bahá'í purposes and five per cent added to the capital. The fact that the Beloved Guardian Shoghi Effendi also has a capital in this committee is an effective encouragement to the children.

VIII. Boys' Sunday School Committee. This committee meets twice a week to prepare the spiritual lessons for the boys. They not only study the Bahá'í Teachings, but the Books of all other religions and philosophies, and choose extracts from all to teach the children. Every six months they have an examination for the boys (and girls). Little prizes are given to those who stand highest and these premiums are presented at a feast to which are invited the parents and all the children. They do wonderful work, and they say that Dr. Susan I. Moody has helped them very much in organizing and arranging the various departments.

IX. Schools' Committee. Their work is to promote the schools. They have control of the funds of the school and they sometimes give garden parties, theatre performances and other entertainments to raise money for the schools. They

consult with the teachers about all the needs of the schools.

X. Success Committee. The work of this Committee is to interest people who are in high stations, ministers, statesmen, chief officials and others.

XI. Committee for Copying Tablets of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. This is a very great task because it is all by hand and there are many thousands of these Tablets. They are collecting every Tablet from every part of Persia. Most of these precious Tablets have never been translated into English or other languages. For three years this committee has been working constantly, and only one-half of the work is finished.

XII. Holy Places Committee, which looks up all Bahá'í historical sites and houses, takes photographs of these places, and when the properties are owned by nonBahá'ís this committee tries to purchase them in order that they may be kept as historic shrines.

XIII. Committee of Properties Left by Will to the Cause. The duty of this group is to ask the documents of such properties from all parts of Persia and file them, also sometimes by consent of the National Spiritual Assembly they change these properties into money or for other better properties. This is often a long process.

XIV. An Economic Committee has been recently established. This group has written to the United States, Great Britain and other nations for information how to establish a great cooperative association first in Persia and then between Persia and the United States and with other countries. The members are now translating these circulars.

When the translations are ready the National Spiritual Assembly will study them and decide what to do and the Economic Committee will carry out their instruction.

XV. Justice Committee. The work of this committee is about as follows: For example, if some difficulty arises between two Bahá'ís financially or otherwise, this committee settles it. Each party chooses two members of the Committee and the committee chooses one member. These five hear both sides of the case, give a decision and the complainants must accept the verdict of the five. This saves the time and money of lawsuits in the courts. The other day two Muhammadans who had a difference came and asked this Justice Committee to settle their case in this same way.

XVI. Committee of the Eternal Garden. This is the committee which looks after the Bahá'í cemetery. This Bahá'í cemetery which is just outside Tihrán is the most remarkably beautiful one in all Persia. The Bahá'ís bury their dead according to the Commands of Bahá'u'lláh as given in the Kitáb-i-Aqdas in the best respect and in a lovely manner. The graves, just as in the western world, are dug deep and the lots are made attractive with fine trees and fragrant, beautiful flowers especially Persian roses. Nearly all the Bahá'í dead are laid to rest in this great garden which was given by one of the believers.

XVII. Young Men's Bahá'í Association which looks after the general Bahá'í Library and other places where non-believers may come to read the Bahá'í books. It has several sub-committees. One of these is to train youth to give

Bahá'í lectures. Another is a Sports' sub-committee that arranges games in the great Bahá'í Garden of 15,000 square yards situated just outside the city. After the sports the young men gather in the Bahá'í Hall in this garden to hear lectures about the Cause. This Young Men's Committee also has another sub-committee to correspond with Bahá'í youth of the west. Still another sub-committee is called the theatrical group, it is composed of very capable Bahá'í actors and musicians who give two or more theatre productions each year. These plays are sometimes solely about the Bahá'í Cause. Sometimes they are classic Persian plays with a high moral and with them something about the Cause is introduced. The money raised is devoted to the work of this Committee. This Committee also arranges excellent Esperanto Courses.

XVIII. Women's Arrangement Committee. This committee arranges meetings for the ladies as the men and women have separate meetings except a few times in the year when they are able to have joint sessions. This group decides the places, the dates and the program for many hundreds of meetings for women in Tihrán.

XIX. Women's Teaching Committee to interest non-believers.

XX. Young Women's Committee to teach the girls. These classes which are like the Sunday Schools of the west, meet every Friday afternoon, as that is the holy day of the East. The classes are held in private homes. This year there are seventeen classes for girls in different sections of the city. There are thirty-four teachers and three

hundred and sixteen scholars. They have nine grades. The first and second classes of little girls learn brief quotations from the Holy Words of Bahá'u'lláh and 'Abdu'l-Bahá and other Prophets. The third grade is given a short history of the Bahá'í Cause; the fourth grade learns "Hidden Words" in Persian; the fifth and sixth grades study a book called "Lessons in Religion" written by a great Bahá'í teacher Muhammad Ali Nabil Akbar. It deals with many Commands in the "Kitabel-Aqdas." The seventh grade has a course in "A Traveler's Narrative." The eighth grade studies the book of *Iqán* and the ninth and highest grade is given a course to learn to give public lectures on the Bahá'í Cause.

XXI. Committee for Progress of Bahá'í Women. This group has a school for women who did not have the opportunities for education in their youth. These women are first taught to read and write, or if they know how to read and write, they are taught composition in order to know how to express themselves.

Later they all write articles about the Cause, and they are taught to give Bahá'í lectures.

XXII. Committee of Co-operation of Men and Women. Since conditions in Persia do not permit of men and women holding joint meetings very often, this committee is to co-ordinate the work of the men's and women's committees. Each committee among the men and women appoints one delegate to this special committee.

All these committees which I have enumerated for Tíhrán have similar duplicates in all the other sixteen districts in different provinces of Persia where each district is the center of many local assemblies.

Those who have had the privilege of seeing the Persian Bahá'ís at work in this wonderfully arranged administration, can realize the potency of the Bahá'í Cause in the actual life of the world and its power to transform its civilization from the chaotic individualistic systems of the present to that of cooperation as given to the world by Bahá'u'lláh.

* * * *

"In this century a great impelling stream is manifest in the world of intellect. Minds have been stirred by this impulse and have made marvelous progress . . . Man must throughout all the degrees of life evolve and progress day by day, for life is continuous. The Divine Manifestations have appeared so that They may confer the divine realities upon man, an ideal power which enables him to advance along all the degrees of human attainment. The power of the world of existence is limited, while the power of God is unlimited . . . therefore the holy souls who are confirmed with this divine power are likewise endowed with eternal motion. Their progress becomes unlimited. Day by day their lives are strengthened, the circle of their comprehension becomes wider, the sphere of their intellects becomes more effectual and their Spiritual powers are increased."

'Abdu'l-Bahá.

SOME ASPECTS OF MODERN SCIENCE

III.—MANIFESTATIONS OF GOD

GLENN A. SHOOK

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This is the concluding article by Professor Shook in his series on modern science which commenced in the September number. These articles have proven to be an illuminating course in modern scientific trends linking religion and science.

WE HAVE already seen that if the mechanistic assumption is carried to its logical conclusion there is little chance for any type of religion. In most instances, to be sure, all of the destructive implications are not taken into account and this leaves room for at least Deism if not Pantheism, nevertheless there is a feeling, shared alike by those who are familiar with Modern Materialism and those who follow scientific thought, that ultimately science will have a complete solution of the mind. Now we are forced to add to this the rather sinister fact that the very word "religion" to many sincere people, cannot be disassociated from the notion of prejudice, superstition, discord, etc. In reality these people are not antagonistic to religion but to the incrustations of religion; nevertheless the result is the same.

On the other hand we observe great progress for peace, universal brotherhood, reconciliation and racial amity, etc., operating ostensibly without the aid of organized religion and in most cases entirely devoid of the spirit of religion, as the plain man understands it.

Consequently it is rather difficult, at the present time, to reestablish the concept of a revealed religion, that is, a religion promulgated by

a prophet divinely inspired, such as Christ or Muhammad.

However, there are two or three points that we must keep in mind. When we apply anything like scientific investigation to world conditions today it is not at all obvious that society, unaided by great spiritual ideals, will gradually evolve into a higher state so that it can control its own destiny. Moreover, it is not unreasonable to suppose that a Manifestation of God, on earth today, might do for society just what Christ did for the Roman world or Muhammad for Arabia.

Finally, if we assume that religion may be renewed again, i. e. if we assume that the Christ spirit (not the historical Jesus) might return to earth again, it is quite plausible that it might come at a time when irreligion and undecipherable confusion are the rule of the day.

While science can make no contribution to religion, the scientific spirit, which is free from dogma and prejudice, will greatly assist us in differentiating truth from error even in things spiritual. One trained in science cannot, because of his scientific training, advance the knowledge of spiritual development but he may, because of his tendency toward mysticism, be able to demonstrate the conscious-

ness of the presence of God. It has often been suggested that such a person probably keeps the two fields in separate compartments of his mind but so he does with music and science or art and science. This does not indicate any dualism but a differentiation of method as applied to two distinct fields. The difficulty in the past, that is, in the days of atomic materialism, was that the foremost thinkers assumed that scientific knowledge was the only certain knowledge.

The greatest proof that man may again receive spiritual education from a great Prophet (or Manifestation of God) is, of course, the existence of the Prophet Himself. To use Ábdu'l-Bahá's very comprehensive illustration, Christ was the perfect mirror that reflected the divine rays and when the people turned to Christ they saw God reflected in Him. In speaking of our relations with God Eddington's words are to the point, "The most flawless proof of the existence of God is no substitute for it: and if we have that relationship the most convincing disproof is turned harmlessly aside."

When we turn to the cause of Bahá'u'lláh we find all of the elements of any past religion but in the very nature of the case we also discover that He has brought infinitely more than any other Prophet because His message is universal, and moreover the world is more mature today than at the time of Christ or Muhammad.

The validity of His message and His uniqueness as a Divine Educator does not depend upon any one phase of His life or teaching although any one part of His teach-

ing would in itself be sufficient proof for the erudite. We will in this connection, however, point out certain important aspects of this universal religion in order to demonstrate that things spiritual cannot be reduced to a mechanical system of atoms. At the same time we will not lose sight of the fact that our scientific training will keep us from being objects of antiquated traditions.

Even a superficial study of Bahá'u'lláh and Ábdu'l-Bahá (His son and successor) will convince any fair minded person that They were unique in Their station and that Their message to the world is not to be compared to local and transitory reforms that we witness on every hand. Some forty years ago Benjamin Jowett of Oxford, in speaking to one of his colleagues, made this significant statement, "This is the greatest Light that has come into the world since Jesus Christ. Never let it out of your sight. It is too great and too near for this generation to comprehend."

All who are familiar with the early history of Bahá'u'lláh, both friends and enemies, are agreed that He was not educated in any school and certainly He could not have been very familiar with the arts, sciences or political history of Europe and the New World, at the time He was exiled from Persia in 1852. The rest of His life was spent in exile and prison; sometimes with a little liberty but more often under conditions that would be unendurable to the most rugged to say nothing of one who was of noble birth unaccustomed to such hardships. Nevertheless in spite

of these handicaps He trained thousands of His countrymen to a degree of enlightenment that has astonished all onlookers and we must remember that Persia was at this time among the lowest of the civilized nations of the world.

At a time when the eastern nations were in perpetual strife and conflict, when the various sects were exhibiting nothing but intense hatred, He taught that it was better for the individual to be killed than to retaliate and so effective was His teaching that over twenty thousand were martyred within a few years.

For more than a thousand years these people were taught that all religions were inferior to Islam and that all foreigners were infidels; nevertheless in an incredibly short time these apostles of the new day under the inspiration of their leader in far away Ákká, came to regard all religions as one and the people of the earth as "the leaves of one tree".

He urged Persia to study the arts and sciences of the Western nations, taught that reason and religion must conform, that men and women are equal, that all children must be educated. He even went so far as to maintain that society must educate the children if the parents are not qualified to do so.

Not only did He advance ideas that were entirely new to the Eastern nations but He *anticipated* practically all of the most progressive ideals of today.

Isolated from the culture of Europe and without books of any kind He commands the limitations of the extremes of wealth and poverty, the abolition of both chattel and economic slavery, the adoption

of a universal language, the formation of a Universal League of Nations, the settlement of disputes between nations by an international arbitration court. And these are only a few of His reforms.

Such knowledge must be innate: The more we attempt to give a mechanical explanation of the mind of such a unique individual the more irrelevant does such an explanation become to our experience.

One of the greatest proofs of the Manifestation of God is the creative power of His words. Even if one is only slightly susceptible to mysticism he cannot read the words of Bahá'u'lláh without feeling their spiritual import. The following are from the Hidden Words:

"Busy not thyself with this world, for with fire We test the gold, and with gold We test the servants."

"Thou desirest gold, and I desire thy freedom therefrom. Thou hast recognized the wealth of thyself therein, and I have recognized thy wealth in thy sanctity therefrom . . ."

"Thou art My lamp and My light is in thee. Get thee light therefrom and seek none other than me, for I have created thee rich and bountifully favored thee."

The prophecies usually create very little interest except in the minds of those who have a profound regard for sacred scriptures, and probably for the reason that a prophecy has no practical significance until it has been fulfilled. When a prophecy is fulfilled however it does furnish corroborative evidence which must not be overlooked.

The zeal of the unorthodox for their skepticism concerning the prophecies of Isaiah, Daniel and Revelation is only equalled by the zeal of the orthodox for the literal interpretation of the first chapter of Genesis but we will try here to avoid any bias by considering only prophecies that have been made and fulfilled in our day.

About sixty years ago Bahá'u'lláh wrote to the heads of the leading nations, announcing His mission and urging them to cooperate in the establishment of true religion, just government and international peace.

Napoleon III showed only contempt for this timely warning whereupon Bahá'u'lláh wrote him again in 1869 saying in part:¹

"Thy doings shall throw thy kingdom into confusion, sovereignty shall pass from thy hands, to requite thee for thy deeds, and thus shall thou find thyself in grievous loss. . . . We behold abasement hastening upon thy heels and thou art yet of them that are heedless."

The next year he was defeated by Prussia and the second French Empire came to an end.

A few years later, in the very beginning of the new German Empire, Bahá'u'lláh wrote to the Emperor an equally solemn warning as follows:

"O King of Berlin! . . . Recollect the one who was greater than thee in station (i. e. Napoleon III) and whose position was higher than thine. Where is he? And where are his possessions? Be admonished and be not of those who sleep. He cast the Tablet of God behind him when We informed him of

what had befallen Us from the hosts of oppression, and thus disgrace beset him from all sides until he returned to the dust in great loss. . . ."

"O banks of the River Rhine! We have seen you drenched in gore because the swords of retribution were drawn against you and you shall have another turn. And we hear the lamentations of Berlin, although it be to-day in manifest glory."

How could a prisoner in Akká predict such events except by intuition!

While Abdu'l-Bahá was in this country He referred to the World War on several occasions. In October 1912 in California He said;

"We are on the eve of the Battle of Armageddon referred to in the sixteenth chapter of Revelations. The time is two years hence, when only a spark will set aflame the whole of Europe."

'Abdu'l-Bahá also foretold the social troubles after the war in no uncertain terms. In November 1919 when everyone was fairly confident that peace and harmony would certainly reign for a while, He said;

"It is clear that each nation now wishes complete self-determination and freedom of action, but some of them are not ready for it. The prevailing state of the world is one of irreligion, which is bound to result in anarchy and confusion. I have always said that the peace proposals following the great war were only a glimmer of the dawn, and not the sunrise."

On the other hand we are assured of the ultimate triumph of spirituality over materiality. In 1904 'Abdu'l-Bahá wrote:

(1) Baha'u'llah and the New Era, J. E. Esslemont.

“Know this, that hardships and misfortunes shall increase day by day, and the people shall be distressed. The doors of joy and happiness shall be closed on all sides. Terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to turn to God. Then the lights of great happiness shall enlighten the horizons, so that the cry of ‘Ya Bahá-el-Abhá (O God the most Glorious) may arise on all sides.’”

The moment we realize that man's spiritual nature must be trained by a Divine Educator a certain amount of confusion in our mind gives way to order. The coming of the Great Prophet is like the renewal of spring; every activity of man takes on new life. It is not surprising therefore, with this powerful spiritual force operating in the world today, that we should witness a tendency toward spirituality in the arts and sciences in the face of the prevalent mechanistic outlook.

Every effort then, that we see, which is primarily for the advance-

ment of the race, the elimination of prejudice, the reconciliation of the nations and the establishment of praiseworthy morals must be in the very nature of the case the reflection of this great spiritual force.

It is not unscientific to assume that such a spiritual force does exist in the world and that it operates as we have indicated; rather it would be decidedly unscientific to attempt an explanation of the mind without taking into account the influence of these Manifestations of God who appear in our midst from time to time.

We may be cognizant of the source of this power or entirely unaware of it and still manifest it to more or less degree according to our capacity. In the words of Bahá'u'lláh;

“Its light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists, it produces manifestations of new and beautiful arts: when it shines through the minds of students, it reveals knowledge and unfolds mysteries.”

* * * *

“Between religionists and scientists there has always been warfare for the reason that the former have proclaimed religion superior to science and considered science opposed to religion. For this reason strife and enmity have existed between them. His Holiness Bahá'u'lláh declared this to be a mistake, for religion is in harmony with science and reason. If it be at variance, it proceeds from the mind of man only and not from God and is therefore unworthy of belief and not deserving of attention . . . Bahá'u'lláh has removed this form of dissension and discord from among mankind and reconciled science with religion. This is His unique accomplishment in this day.”

'Abdu'l-Bahá.

CONSULTATION AND DISCUSSION

E. B. M. DEWING

The author of this interesting article on the value of consultation has recently come from New Zealand to this country, and has been carrying on special studies in the social sciences at Columbia College. His treatment of the subject well expresses the importance which the matter of consultation is assuming in the eyes of the social scientist. The article will be especially illuminating to Bahá'ís who may not have fully realized to what extraordinary extent the secular world is being moved to carry out the very principles laid down by Bahá'u'lláh many years ago.

IN this article consultation and discussion are dealt with in their broadest aspects and for the sake of convenience are not differentiated. The primary objective is to enumerate the mental and spiritual attitudes of individuals that it is necessary to hold, in order that a perfectly conducted and harmonious group may come into being. Its purpose is also to demonstrate that the social sciences have arrived at a realization of the value of integration in the group. Throughout, the Bahá'í law of loving consultation is upheld as the most advanced conception of this subject yet achieved. The perfectly conducted Bahá'í Spiritual Assembly, be it in the Orient, in the Americas or in the Southern Hemisphere, is the new world order in embryo and there is nothing to prevent each individual and association from introducing these ideals into their affairs with great advantage.

'Abdu'l-Bahá laid down a law in His Will and Testament to the effect that "It is incumbent upon everyone not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person

will act independently and after his own judgment, will follow his own desire and do harm to the Cause."

The recognition in some degree of the value of consultation is by no means a recent development. We are told by a Jewish chronicler of the Macabean period of ancient Rome that "three hundred and twenty men sat in council daily, consulting always for the people to the end that they might be well ordered. . . and there was neither envy nor emulation among them."

In the days before the Great War, De Toqueville, author of "Democracy in America," in discussing the habits of free cooperation and discussion, almost uninfluenced by the character of the state among German, and to a greater degree among the Russian peasantry, wrote, "It is man who makes monarchies and establishes republics, but the co-operative community seems to come directly from God."

Today in all walks of life the principle of consultation is taking hold upon the structure of society. In education the discussion method is being developed more and more, at the end of public meetings and lectures of all kinds, it is almost customary to have discussion before closing; in big business, the one man concern is being increas-

ingly rare, and has given way to trusts, the corporation and the limited liability company controlled by an elected board of directors. The question of the desirability of these associations does not enter into the point under discussion. A still later development which is usually rewarded with considerable success is the business where the worker also has a controlling interest. Democracy itself is in fact based on the principle of consultation. The dictator is always insecure and absolute monarchs are almost of the past.

In all these instances, however, and in many others that could be given, where consultation is resorted to, the law of consultation is only incidental and subjective, whereas Ábdu'l-Bahá makes it objective and fundamental. Moreover, as is always the case when a philosophic and spiritual structure is built up around a social incident, it quickly assumes a significance that previously was absent. It is like the raw material for a product that is all assembled, and which as yet exists only in the plans and mind of the artisan.

There is also at least one vital aspect missing. The vital characteristic of consultation as enunciated by Ábdu'l-Bahá is that it must be loving and harmonious and He says regarding the obligations incumbent upon the members of consulting councils, "The first condition is absolute love and harmony amongst the members of the assembly." This essential difference is not present in the concept held by the average citizen. Where consultation takes place, as for example between members of a parliament,

consultation in love and harmony is not considered essential; in fact usually there is no real desire for agreement. Consultation is brought about under those conditions by a group in the hope that their eloquence will be instrumental in winning over a majority to their way of thinking, so that they may bring about some policy that they desire to see affected. Personalities and anger are frequent and there is no obligation or attempt on the part of the defeated side to abide by the will of the majority. Their views are unchanged and they will work unceasingly to the end that their point of view will eventually prevail. Concerning this Ábdu'l-Bahá says, "It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting any decision arrived at previously, even though that decision be not right; for such criticism would prevent any decision being enforced."

HAVING thus briefly described the Bahá'í law of consultation and compared it to other forms of consultation, let us now consider the desirable mental and spiritual attitude for the individual to assume, and the psychological processes that take place during consultation. Ábdu'l-Bahá says, "The shining spark of truth cometh forth only after the clash of differing opinions." This is a marvelous and profound statement which psychologists and sociologists today increasingly echo. Miss Foley wrote of individual attitude in a discussion group, "We must not press our view. We should pool our differences." H. A. Overstreet in

"About Ourselves," when discussing the manner in which world unity can be brought about, mentions the matter of suitable institutions. He says, "Far more fundamental then is the necessity for producing the type of minds which have the habit of thinking widely and understandingly with and through other minds. Such intercreating minds, making their linkages with other minds, will gradually build up more finely functioning groups, which in turn making their wider linkages will carry on a progressive unification of mankind." Again he says, "In discussion, mind meets mind. Each mind gives as well as takes. Each mind learns in a measure, to become open to the other, to tolerate, to try to understand. In each mind there are born ideas and attitudes that come not solely out of itself, but out of the interaction of other minds. And out of that union of other minds with many minds, comes a breadth and power of insight not otherwise achieved."

The command to consult should be welcomed by every Bahá'í because the importance of the Cause is so vital, that none should feel capable of taking the responsibility of individual action. He should realize that no matter how altruistic his motives may be his point of view by reason of his humanly constituted mind, must of necessity be tinged with his personality. It is only the Perfect Man Whose opinion is impersonal; yet such Beings are exceedingly humble and Their charm lies in the manner in which They do not seek to force Their message upon those around them and so destroy their ability to express

themselves. Rather they seek to draw out the individual and bring to light all that is best in mankind.

The very least that can be said in favor of group consultation, is that it is a shifting of responsibility from the weak shoulders of the one to the broad shoulders of the many. Inharmony is often due to individual mistakes; but if the whole group have made an error, all alike are responsible and friction between the group and the individual or between the group and a section of the group is accordingly rendered less likely.

One prime requisite for consultation is humility. Each individual, especially if he has a pet scheme of his own which he wants to see put into operation, should approach the council chamber as though he were a subject bearing gifts, which he knows are quite inadequate to a king. His attitude should be that of desire to have his scheme tested and if feasible, improved upon. "Should anyone oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed," wrote Abdu'l-Bahá.

Professor McIvor, of Columbia University, says there should be a willingness to discuss differences, and they should not be regarded as a source of division.

The attitude should be that of the scientist. Heigel describes the scientist as one who sinks himself in the object. He goes out from himself, seeks to unite with something that is out there in the thing or the life he is studying, he divests himself as far as possible of his personal equation, intrudes nothing of his private self, lets the object

tell him what it has to tell. Overstreet says the scientist tries to find fact deliberately with carefully guarded technique. Eddington, when discussing the value of science, says, "Moreover the answers given by science have a singular perfection, prized the more because of the long record of toil and achievement behind them." In short discussion to be effective must be carried on with patience and a passion for truth.

Let us emulate the great and wise Socrates, whom Overstreet so beautifully describes, "Socrates was great as the oracle once reminded his fellow Greeks, because he knew he did not know. He did not come bristling with his own opinion, he had no impervious dominating egotisms; he was not at all wrapped up in a kind of finality of self congratulation. He went out modestly and sincerely to discover what other people thought. And in the process of talking with them simply and searchingly, he brought to birth ideas of which they themselves had been quite unaware. But what was more by this give and take process of his, he brought to birth ideas in himself; so much so, that when these ideas emerged, he was the most astonished of all.

"It would be a pleasant task to paint the picture of Socrates for Socrates is convincingly like what any average individual might be, if only that individual could grasp the idea of emptying the idea of pretention, and trying to build up ideas by intercreating processes with his fellows."

No one, when the majority disagrees with him, should adopt the attitude, "Well, you have my opin-

ion and you do not accept it, I accept your decision, but you are wrong, and I have nothing further to say." Such an attitude closes the door to truth as far as that individual is concerned and may prevent the master key to the true solution from being contributed which that individual may yet hold. It is like a rower in a race throwing away his oar because he does not like the instructions of the stroke. The rest of the team are not only deprived of his propelling power, but have an additional dead weight to carry and this extra weight in the group is represented by a straining of the relations. It is an attitude that indicates that the individual considers himself exclusive and superior in intelligence to the others. This does not mean that in a group there may not be experts of superior ability. It is the duty of the rest to recognize this greater wisdom when it appears. But it would seem that only in the case of a definite hard and fast technical or legal point is it justifiable for an individual to hold on to his opinion. There is a further danger to the individual that results from this holding on to a point of view. It may become inhibited and a mania, and result in neurosis and all kinds of undesirable nervous conditions. There is nothing more tragic than to find someone who has a perpetual grouch because, some group ten years ago would not do something he thought they ought to do.

Then there is the opinionated person. He is slightly different because whereas the previous type may be perfectly sincere, the opinionated person merely likes to hear

his own voice and never really minds very much if his ideas are acceptable or not. Of this kind Overstreet naively remarks, “. . . he has his mind all made up. He knows. ‘Don’t tell me,’ he says. And if you are wise you don’t.”

Tricks of oratory should have no place in true discussion, useless reiteration avoided, and above all argument for its own sake.

All should be ceaselessly on the watch for the clique consciousness. As soon as a group within a group develops, efficiency and vitality diminish, and loving consultation is impossible. A slavish adherence to precedence must be avoided. Conditions change and just because a step failed ten years ago or even last year, it does not say it always will. Henry Ford is a good example in this respect; he refuses to allow records of unsuccessful experiments to be kept. New blood should be deemed a necessity and all should acquire the secret of eternal youth as far as thought is concerned. The greatest men never get old and often do their best work at great ages. Just as soon as an individual has ceased to look for new aspects of truth and starts to sit back on his laurels and the glories of the past, that individual ceases to be a positive force in society.

The timid should be encouraged, for beneath a retiring exterior deep wisdom often lies.

THE ATTITUDE of compromise is not truly constructive, because it is not real agreement and that process of integration that is so characteristic of the highest type of consultation has not taken place. Comprom-

ise in its very nature implies continued difference under agreement; the parties agree to differ.

In discussion, interest in dull subjects is stimulated. Matters that are hard to give whole-hearted attention to when attempted alone, assume a different aspect when dealt with by a group.

True discussion is stimulating to the intellect, a group intelligence is aroused that is something in the nature of healthy competition, but more profound. Man is a social animal and it is a well-known fact that two working together will do more work than the same two men working separately.

Associations that plan conferences should remember that the best results accrue when the speeches are brief and few, and the discussions under control and numerous. It is not *conferring* to have billed speakers and after them to confine the *discussion* to a few previously selected persons who proceed to deliver prepared speeches. Such gatherings fail to a large degree, because all have not participated, the thought is individual thought and the “shining spark of truth has not come forth after the clash of differing opinions.”

Regarding the character of a group, it is easy to see that the more important its function, the more difficult it becomes to maintain harmony. A discussion group or a language class is not likely to indulge in acrimonious debates, because nothing very vital is involved. A group of business men, legislators or members of a religious body are far more likely to so indulge because matters that affect them deeply are involved.

The group needs to examine the motives of the individual if he is obstinate and a continued source of inharmony. In everyday life it would probably be found to be due to self-interest and in religious matters it may be that also, but more likely due to a narrow dogmatic mind. Singleness of purpose and absence of complex motives are the first essentials for a harmonious and efficient group. It might well be said that the harmony of the group increases inversely as the complexity of the motives of the individuals decreases, and their sincerity, love, singleness and purity of purpose increase.

In the Bahá'í group, the highest type of consultation yet conceived is evolved, because their method is conscious loving consultation. It will be the pattern for all society of the future and the Parliament of Man yet to be. In Persia especially, whole groups of society practice the Bahá'í plan on a large scale, indeed it would be a separate article in itself to describe them.

Shoghi Effendi, Guardian of the Bahá'í Cause, says that Bahá'ís should consult even in their private affairs. When that is universally practiced, a civilization of the very highest order will be born.

“Nothing less than persistent and strenuous warfare against our own instincts and natural inclinations, and self-sacrifice in subordinating our own likings to the imperative requirements of the Cause of God, can insure our undivided loyalty to so sacred a principle [consultation]—a principle that will for all time safeguard our beloved Cause from the allurements and the trivialities of the world without, and of the pitfalls of the self within.”

—SHOGHI EFFENDI,
Guardian of the Bahá'í Cause.

CONSULTATION IS AN ART

DORIS HOLLEY

ACCORDING to the Teachings of Bahá'u'lláh, true consultation brings forth the right decision. That is, a procedure exists *by which the right decision may be found*. This is one of the basic principles of the Bahá'í Revelation. If we work from principles to particulars, our action being the result of conscious obedience to spiritual law, our action will be based upon a solid foundation which the winds of personal opinion cannot blow down. We will have an unerring formula by which the right decision may be arrived at. The principle or law employed to find the right decision is the law of consultation, the guiding principle of this age.

What is true consultation?

"Every destruction is followed by a construction", Bahá'u'lláh assures us, so perhaps if we see what is supposed to be consultation in the usual sense and clear that preconceived idea out of the way, we can proceed to the interpretation of this guiding principle according to the spirit of the Bahá'í teachings.

Ordinary consultation consists in talking over an *already-formed* decision with someone we have picked out, consciously or unconsciously, to agree with us. Do we consult with someone who we know in advance will not agree with us? Not unless we have to, and often then we don't even listen to what that "unreasonable" person has to say. If, unexpectedly, the person with whom we are consulting does not agree with us, we try to win him over to

our opinion. That is, we try to prove the correctness of an already formed opinion by finding a corroborator. We find another person of the same opinion to prove the success of our consultation. But have we made the right decision? As the principle upon which this form of consultation is based is the principle of agreement, and even more strictly, agreement with us, the word consultation can hardly be applied to it. Agreement has nothing to do with the right decision, it is simply a confirmation of an already formed decision.

Consultation is an art. We need training in this subtle form of the expression of truth. The free schools for this important education are the Spiritual Assemblies of the Bahá'ís of the world.

In the administration of a Bahá'í community under the World Order of Bahá'u'lláh, decision is vested solely in a Spiritual Assembly. When we use the means of true consultation in this age, by consulting with an Assembly (as a member of it or as a believer), we haven't chosen those whose decision is final, but they have been chosen by the whole community. Therefore any other form of discussion ceases to be consultation in the sense of the existing procedure by which the right decision may be found. The decision is obtained through opinions advanced without attachment, and this is a result of spiritual growth. The opinions are advanced impersonally, in a spirit of search

for truth, and the decision arrived at by majority vote of a Spiritual Assembly is unquestionably accepted by the Bahá'í community.

The training of those elected to serve as members of a Spiritual Assembly is difficult and painful. These nine people, as a whole, the various personalities representing different salient qualities, or states of consciousness, make together one more or less complete human being. It is like being mixed with eight other people in a magic retort, which, if heated to the secret intensity, will produce the divine elixir. These training schools in the art of consultation are crucibles in which the fire of self must be wholly consumed.

The attitude of the ordinary person, at first in an *unchanged* state of consciousness, is that of pride at the honor conferred upon him, or an over-awed admiration of the other eight members and a *feeling* of spiritual inferiority. The latter is really false humility, for we are taught not to think of our own capacity (it would be enough to discourage anyone), but to know that if we are elected we must do our best and trust in God, and that to be overwhelmed with our own shortcomings is but the other side of the shield of being overwhelmed with our own importance. The outcome is just as limited. "Self-mastery is self-forgetfulness," said 'Abdu'l-

Bahá. At first we submit outwardly to the majority rule, but inwardly we are not convinced. Even if we have the wisdom, (and obedience) not to mention it to others, inwardly we feel that our idea or opinion (which has been rejected) is right and timely, and would have produced much good but for the fact that the other timid souls lack courage and vision. In other words we are completely attached to our own inspiration. It is only as our consciousness begins to change from the personal to the impersonal, from the particular to the universal, that we can begin to form a part of that mysterious collective entity through which the truth can come—a channel through which the spirit can work—when that channel is not clogged by insisted-upon opinions and personal prejudices.

Prayer, and meditation upon the words of Bahá'u'lláh, produces a changed state of consciousness, and it is only by a changed state of consciousness that the Revelation can be proved. Otherwise it is useless. If we stay just the same, personally-minded and limited, we do not belong to this universal age and cannot become an instrument through which its spirit can function. As our thoughts become permeated with the spirit of the Teachings our *consciousness changes*. This is the mysterious secret of the spirit of the age.

NOTICE: Back numbers of the *Star of the West* from the earliest issues are very much needed to complete bound volumes. Will all those who have extra copies which they can spare please mail them to The Bahá'í Magazine, 1112 Shoreham Building, Washington, D. C.

A UNIVERSAL LANGUAGE—WHICH?

A. EVELYN BAXTER

This magazine has often published accounts of International Esperanto Congresses. The Twenty-second Universal Congress of Esperanto was held this year at Oxford the sessions of which are very well described by Miss Baxter in the following article.

UP AND down the world, multitudes now realize the need of a universal language which shall make not only possible but easy the interchange of trade, culture and friendship between small and almost unknown nations, as well as between the so-called "Great Powers." But it is another matter when one inquires which among the tongues already spoken is to be the medium of interchange, or whether it shall be a new invented language.

Only those who are accustomed to international affairs, such as great congresses for peace, religion, law, medicine, police, postal services, cooperative societies, and the like, have any idea of the chaos which reigns owing to the translation and retranslation when, say, even four languages are used; and although this is somewhat obviated by simultaneous radio transmission of the translations, yet considerable difficulty remains yet to be overcome.

But what was the state of affairs at the great Twenty-second Universal Congress of Esperanto held at Oxford (England) in August? Any misconception arising from ambiguity? Any preference of one person before another due to supposed superiority of nationality, or to the fact that the one is using his mother-tongue while to the listener it is an acquired language? Em-

phatically no! Whatever the nature of the gathering—social function concert, play, the business meetings of the Congress, the impressive Summer University, or the smaller meetings of special societies or activities—the same success and satisfaction prevailed.

As one who had the privilege of attending this great Congress, I should like to give a few personal impressions and reminiscences. Matter-of-fact reports can be read in the various Esperanto journals such as "Esperanto," "La Nova Tago," "International Language," "Heroldo," etc.

First of all let me say what an æsthetic treat it was to meet in this historic university city—the centuries-old seat of learning—and to have the opportunity between more serious occupations, of roaming around the wonderful old colleges with their interesting halls and beautiful gardens. And with what hospitality and generosity the Mayor and Corporation welcomed us. What excellent arrangements had been made by the indefatigable secretary, Mr. Cecil Goldsmith, for housing his unwieldy family!

All large meetings were held in the beautiful hall of the Town Hall—those of the Congress itself and of the Universal Esperanto Association (U E A) in the mornings; those of the Summer University in

the afternoons; and in the evenings the various social functions; while sectional meetings were held in the lecture-rooms of Christ Church College adjoining.

The Congress was attended by over twelve hundred people from twenty-nine different countries. Is that not indeed a miracle when twenty-nine tongues are made eloquent in one common language?

This great family was welcomed individually by the Deputy Mayor and Lady Alderman and most hospitably entertained. The great hall was beautifully decorated with plants and flowers, and the gallery running the length of the hall was draped with the flags of many nations, and on the platform was the "Verda Standardo" representing "Esperantujo." Mr. Bernard Long, B.A. (London), President of the Congress, ably presided and welcomed the many nations represented at the Congress. Official representatives from various governments gave the greetings of their country, and a letter from our beloved Guardian, Shoghi Effendi (Guardian of the Bahá'í Cause) was mentioned, and was afterwards read at the second business meeting. How encouraging to feel the interest and support of our Guardian in this important world-wide movement towards friendship between all nations!

A wonderful service was held on Sunday morning at St. Mary the Virgin's, when the large church was full, and Rev. T. Grahame Bailey, M.A., D.D., gave an excellent address on the necessity of exerting ourselves in order to make progress in the spiritual life, and called on us to put forth every ef-



Miss Lydja Zamenhof, youngest daughter of the late Dr. L. Zamenhof, creator of the Esperanto language.

fort towards the realization of universal peace which can be so greatly helped by a universal language. A Roman Catholic service was held in the Priory of the Holy Ghost. At noon, all the "Kongresanoj" assembled in a corner of the quadrangle of Christ Church College for a group photograph, and in spite of cloudy conditions this proved a great success.

THE CONGRESS was officially opened on Sunday evening, when the hall was again crowded. One representative from every country attending the Congress gave a short greeting in turn. It is ever a joy to see the family of Dr. Zamenhof represented at the Congress, and at this meeting Dr. Felix Zamenhof, brother, and Miss Lydja Zamenhof, youngest daughter of the esteemed "Majstro," were

both on the platform and gave short but moving speeches in the very spirit of the inventor of this wonderful language. It is no mere coincidence that this daughter of so universally-minded a father, is the only Bahá'í in Poland. She not only knows and loves the Bahá'í Faith, but works devotedly to promote the Cause by speeches, articles and translations. She has just finished translating into Esperanto "Bahá'u'lláh and the New Era" by Dr. Esslemont. The meeting closed with the singing to organ accompaniment of the world-wide Esperanto hymn "La Espero."

AMONG BAHÁ'Í activities, a meeting was held on Monday, August fourth, in the afternoon at which about sixty people were present, representing several nationalities.

The feeling was most sympathetic, and the three papers given by our esteemed teacher, Mrs. Mary Hanford Ford of New York, Miss Elsa Maria Grossmann of Hamburg, and Miss Lydja Zamenhof of Warsaw, pointed out the need of a recurrent Manifestation of God, and that the time was ripe for such to appear—indeed that He had already appeared in the person of Bahá'u'lláh. Professor Paul Christaller (Stuttgart) as Chairman presided in a most cordial manner and gave a few of the Teachings which are peculiar to the Bahá'í Movement, such as a universal language, script, education, and above all universal peace. Two of the "Hidden Words" of Bahá'u'lláh were read by the writer. The Bahá'í friends met twice for lunch, when those

from other countries were the guests of the Bahá'í British National Spiritual Assembly. Many from distant lands felt the joy of friendship which is only possible in many cases by means of Esperanto.

A SPECIAL feature of this Congress was the large number of blind persons from several countries, and the splendid arrangements made for their comfort by Mr. and Mrs. Merrick and their helpers. Two ladies devoted the whole of their time to the sale of objects at a stall on behalf of the blind, many of the articles having been made by the blind themselves. Esperanto has been of enormous benefit to the blind, not only for purposes of travel, but by using only the one international language for translation greatly increasing the scope of literature available in Braille.

As a relaxation from the serious occupations of the day, every evening had some form of entertainment, and on Friday evening was held a great international ball at which many wore the picturesque dress of their country. Every evening also there was given a short "Talking Film" in Esperanto.

Perhaps one of the most touching of the Congress meetings is the closing one. Our amiable President, Mr. John Merchant (Sheffield) who so ably conducted the business meetings with the efficient help of the Secretary, Robert Kreuz (Geneva) bids us keep the "Verda Standardo" flying throughout the world for another year, when we hope to experience as successful a Congress at Krakow in the land where Dr. Zamenhof lived and worked.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

DECEMBER, 1930

No. 9

CONTENTS

	Page
Editorial, <i>Stanwood Cobb</i>	259
Chinese Culture and Baháism	262
What is Truth, <i>Thornton Chase</i>	267
What Hope Is There For Man, <i>Shahnaz Waite</i>	269
God-Intoxicated Architecture, <i>Dr. Frederick H. Newell</i>	274
What Do We Need of a Savior, <i>Keith Ransom-Kehler</i>	280
Medical History and the Art of Healing— <i>Zia M. Bagdadi, M. D.</i>	285
The Garden of the Heart, <i>Doris McKay</i>	283

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address. \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'i

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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Peoples of many races, creeds and nationalities from New York and surrounding cities meeting in real brotherhood at West Englewood, N. J., June 1930, at the Annual Commemoration of the visit and address of 'Abdu'l-Bahá there in 1912.

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"The Divine Power alone is potent enough to triumph over these religious, racial and patriotic prejudices. . . . He (Bahá'u'lláh) heralds the hour of unity which has dawned on all mankind."

'Abdu'l-Bahá.

"CHINA is calling, in fact the whole world is calling for Light. That is why people are taking such an interest in these Bahá'í Principles and the books explaining them. There is a need, there is an approach, and there is a fulfillment. This is a New Message of great value; it is liberalizing, quickening. It makes religion more dynamic to solve world problems. For all this there is a need, and the deep-thinking men of China all realize this great necessity; for we cannot go back to the old stereotyped, half-dead creeds. This Bahá'í Message supplies a new ideal and the world cannot win against it," said Dr. Y. S. Tsao, former President of Tsing Hua University, to Miss Martha L. Root, journalist and Bahá'í lecturer and teacher.*

China groping her way for Light in one of the most turbulent, chaotic and yet imminently progressive periods of her existence, would find indeed in the Bahá'í Movement an answer to all the problems which harrass her.

Here, as in fact almost universally throughout this planet, the old religious forces are crumbling. The moral sanctions and customs supported by thousands of years of re-

ligious tradition are no longer holding Young China in the face of a thousand outside influences impinging upon them. Never deeply spiritual in temperament, the Chinese now left without even the comfort of religious habit are in great need of some guiding star for their national and racial destiny.

There are those among this vast populace who find this guiding star in Communism. There are those, and they are fortunately strong in number and influence, who find it in the Nationalism based upon the three-fold principle of democracy uttered by Sun Yat-Sen, whose ideals are near to being a religion among the zealous leaders of the Kuo Ming Tang party. Yet this is not enough, as Dr. Tsao himself acknowledges, for there are many and deeply serious problems before which the best brains of China find themselves baffled.

Nor is China alone in this danger of chaos. Not alone China, but the whole world, needs the Bahá'í Teachings. The Christian world no less than the Confucian world today faces the danger that her civilization as it is built up cannot actually survive the threat of chaos and disintegration.

* See Page 262.

The same disruptive force which has turned China into a slaughter pen, bringing to stop the wheels of progress, menaces also other nations in an alarming way. As we approach the Christmas season of peace and good-will to men we hear from Europe increasingly alarming accounts of the will-to-war.

To get rid of war is the biggest task to which mankind has ever addressed itself, said former Prime Minister Arthur Meighen of Canada at the International Conference of the World Alliance for International Friendship recently held in Washington. "We must meet the new conditions if we hope to survive. With war possible now in three dimensions weapons come into play which cannot be matched with other weapons. The only way to meet offense in this new warfare on three planes (sea, earth and air) is by reprisal. Reprisal will follow reprisal until the whole civil population are wiped out or demoralized. There can be nothing but defeat and despair to both the conquered and conqueror, and no agreement to limit destructive agents will hold in time of combat for war is itself an outlaw. The belligerent fighting for his life will stop at nothing. Necessity knows no law.

"But what of the League of Nations and the numerous peace pacts? These are praiseworthy indications of man's will to peace," says Mr. Meighen, "but we must not rely upon them. The absence of any provision for enforcement of the pact will tempt the nations to achieve a quick victory. During the period of these pacts has taken place a growth of armament more terrible than the world has yet

known. Within a decade of the "war to end war" we have witnessed expenditures for armament more enormous than ever before.

"Very manifestly there is nothing in the world capable of giving security against war. Something must be found. There is nothing of supreme importance in the world today save to be adequately organized against war. Nationalism must be abated. We must find those common cords of humanity that will vibrate to those who feel themselves as brothers."

Another speaker at this Conference, Hon. Jacob Gould Schurman, former American Ambassador to Germany, said that prevention of war is assured only if nations living side by side, no matter what their differences are, never think even of resorting to war. He has put his finger on the crux of the matter. War can only be abolished when the desire for war is annihilated in the human breast, and that desire will never be annihilated until men come to think of all mankind as brothers, the welfare of all being held in equal esteem.

Ruhi Afnan, grandson of 'Abdu'l-Bahá, a graduate of the American University at Beirut and student at an English University, in an illuminating article published a few years ago in this magazine* pointed out that the world cannot accomplish reforms in the way in which it is now endeavoring to do, singling out one at a time. War cannot be abolished until national racial and religious prejudices and hatred are abolished. The Bahá'í Movement carries forward simultaneously all the principles necessary to accomplish this. Here we have a Move-

* Vol. 17, P. 10.

ment which at the same time establishes a universal religious consciousness; an actual world brotherhood as deep and earnest and effective as the world has ever known within the heretofore limited fields of sectarianism; a will-to-peace springing from the sentiment of the sacredness of human life (to be killed is better than to kill, says Bahá'u'lláh) and founded effectively upon the Parliament of Man. These principles are accepted in toto by every adherent of the Bahá'í Cause. Every one who becomes an adherent of the Bahá'í Cause, whether cultured or uncultured, whether erstwhile enlightened and tolerant or bigoted and ruthless, becomes thereby an active agent for world peace.

Where else can one find in the world today a Movement which like this can actually offer security against war? A Movement capable of drawing into its fold Christian, Buddhist, Muhammadan, Jew and atheist, as regards religious cleav-

age; and of the classes of men, every type of intelligence and every degree of education from the illiterate and fanatical tribesmen of Persia to the college professor and scientist, nay, even, the rulers of Christendom.

The European and American worlds, though at present moving smoothly in the ordinary channels of civilization, are in no situation to be hypercritical regarding the chaos in China. Let us extend to that great people who are sincerely striving toward better government, customs and religion, the hand of brotherhood. Let us not continue to teach them the arts of war and force them to use those arts for their own national safety. Let us rather offer them this Golden Gift of the Bahá'í Teaching which is, if they could but see it, the greatest means today for their advancement and repose, as indeed it is for the advancement and repose of the Occident.

* * * *

"China, China, China, Chinaward the Cause of Bahá'u'lláh must march! Where is that holy sanctified Bahá'í to become the teacher of China! China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahá'í teacher of the Chinese people must first be imbued with their spirit; know their sacred literature; study their national customs and speak to them from their own standpoint, and their own terminologies. He must entertain no thought of his own, but ever think of their spiritual welfare. In China one can teach many souls and train and educate such divine personages each one of whom may become the bright candle of the world of humanity. Truly, I say they are free from deceit and hypocrisies and are prompted with ideal motives.

"Had I been feeling well, I would have taken a journey to China myself! China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of divine civilization, to unfurl the banner of the Cause of Bahá'u'lláh, and to invite the people to the Banquet of the Lord!"

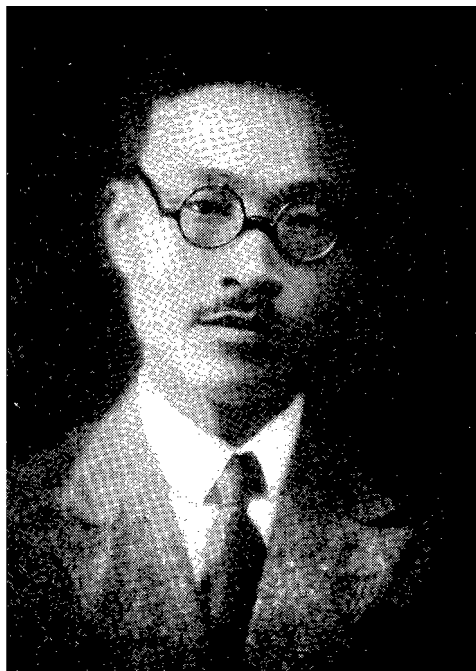
'Abdu'l-Bahá.

CHINESE CULTURE AND BAHÁ'ISM

MARTHA L. ROOT

THE Bahá'í Movement is beginning to bring a new orientation in China, this wonderful nation with 500,000,000 souls. What China does later, may have its effect in every country of the globe. If she should become a military nation, who can say, how with one-fourth of the population of the globe involved, she might be the balance that would sink all civilizations. If China comes out strongly for Bahá'u'lláh's universal principles she might lead the world, in a century or two, to a new undreamed of international co-operation! Dr. Sun Yat-sen, the "George Washington of China," the immortal Father of the new Republic, listened with interest to the Bahá'í Teachings when I met him in Canton in 1924. He asked to have two Bahá'í books sent to him. He was a great idealist; his program was based on cooperation rather than on competition, and his ultimate aim was universal peace.

Visiting Canton again in September, 1930, five years after the passing of this great man, I had the honor to meet His Excellency Chen Ming-Shu, the Governor of Kwangtung Province. He was formerly one of the great generals of China; he has stood at the front and faced death many times. He is a man of vision and one who thinks deeply. He said: "I did not know much about this Bahá'í Movement until you sent me a booklet two days ago,



His Excellency Chen Ming-Shu, Governor of Kwangtung Province.

but as I read it, I believe Bahá'u'lláh was a Prophet and China has need of a Prophet in these days. Such Teachings at their lowest estimate could not harm any nation and at their highest they could do a great good in China and in every other country. No nation is more fitted to receive these Teachings than China, for the base of Chinese civilization is universal peace. Just now we are going through great disturbances, but when China is righted and we are on an equal footing with other nations, China will take her place in all international welfare."

Governor Chen Ming-Shu, although he is such a busy man, visits the schools and sometimes speaks to the students just as did the late Dr. Sun Yat-sen. Governor Chen knows which schools are the most progressive, which teachers have the broadest outlook, and no one realizes more than he that no force can convert China into peace. The ideal alone can conquer in the end.

WHILE in Shanghai, the writer had the joy of meeting again Dr. Y. S. Tsao, former President of Tsing Hua University (this is the Boxer Indemnity Institution). He is one of the keenest educationists in China and a distinguished writer of Chinese affairs. Speaking with him about the relation of Chinese culture to the Bahá'í Movement, he stated among other points: "An analysis of Chinese culture shows that the Eastern philosophers when in trouble dig deep down into their souls. This Bahá'í Movement is a new way of 'digging down' and the Teachings supply the help they are seeking. China is calling, in fact the whole world is calling for Light. That is why people are taking such an interest in these Bahá'í Principles and the books explaining them. There is a need, there is an approach, and there is a fulfillment. This is a new Message of great value; it is liberalizing, quickening. It makes religion more dynamic to solve world problems. For all this there is a need, and the deep-thinking men of China all realize this great necessity; for we cannot go back to the old stereotyped, half-dead creeds. This Bahá'í Message supplies a new



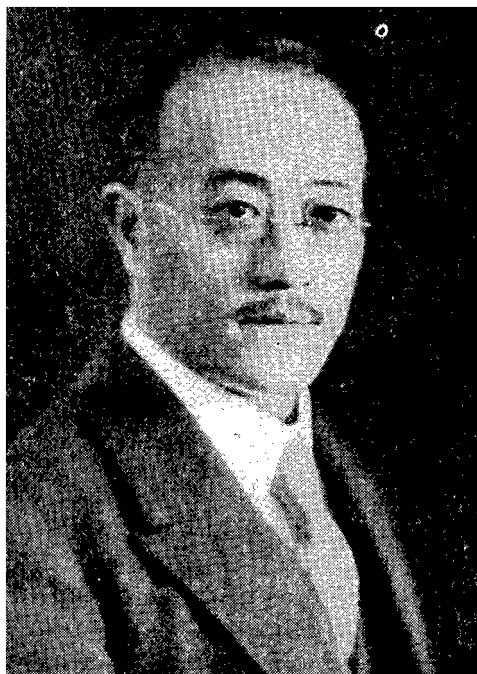
Dr. Y. S. Tsao, one of the great educationists of China, who is graciously assisting in the publication of the Chinese version of Dr. J. E. Esslemont's book, "Bahá'u'lláh and the New Era."

ideal and the world cannot win against it. The older religions may struggle on till they are dead: they may never attain to the goal of accepting this. The world may sink farther and farther down until it drinks the last dregs and then it will come up again. Chinese history has been like that. After a number of years of suffering some ruler or teacher appears and for several hundred years there is progress. Then a relapse comes, but in these modern times China cannot afford a relapse. Confucius himself taught that about every five hundred years or so a great teacher or reformer will come.

"These Bahá'í Teachings carry universality and supply the educational, the economic and the social solutions for this new epoch," said Dr. Tsao. "Not alone China, but

the whole world needs these Teachings. China needs them specially because her leaders are groping for Light."

"How will the Chinese people take these Teachings? I sometimes ask myself," he continued, "among the Eastern people there are some that take religion much more seriously than does the West or China. People of the Near East and many in Central Asia make religion their very life, they are desperate in their religion. My question is will the Chinese people take this Bahá'í Movement so seriously as the peoples of the Near East? According to history in the past, the Chinese people have rarely taken religion so very earnestly unless it was encouraged by government or by some sovereign. Judging from the modern spirit of the new rulers in China, they have learned so many and modern Western ideas that the present Government and its leaders have not yet looked to a religious teacher or a new religious movement to help in the solution of China's affairs. However, they have not made as rapid improvement in the direction of the affairs of state as they had hoped, so the earnest thinkers and leaders who are endeavoring to dig deeper into the human soul, and looking for a guiding spirit from the spiritual Heaven, might appreciate and understand the value of this new Message from Bahá'u'lláh, inasmuch as this new movement not only fulfills the needs of the present day, but supplies as well an ideal for the future of mankind. Through their sufferings, through their wanderings, the Chinese people may see a Light here."



Dr. C. T. Wang, Minister of Foreign Affairs in China.

Dr. Tsao graciously is assisting in the publication of the Chinese version of "Bahá'u'lláh And The New Era," a Western book written by Dr. J. E. Esslemont, giving the history and the Teachings of the Bahá'í Movement.

"Common sense which runs like a thread through China's long history," said Mr. Yeh Kung-cho former Minister of Communications, "shows that the common ideal of China is the peace of the world. Much literature condemning war had been written by China's thinkers. She entertains no wild ambitions towards any other country, so when her house is put in order, she will stand ready to co-operate with the world in material and human resources according to her former traditional spirit and morality."

Dr. C. T. Wang, Minister of For-

oreign Affairs was in his office in the capital, Nanking, and when I asked him about China's aim for world peace he answered! "We have always stood for world peace. We have never been an aggressive power, this has been an historical fact for four thousand years. We have stood for cultural and peaceful development; the Mongolian race fought, but not the Chinese. If we have something good, we let the world have it, if it wishes, but we have never forced our customs or laws on other people. We never conquered Japan, never intended to, but they took our written language and our culture." When I spoke of the French Revolution by way of comparison, saying that it took that country small as it is when one thinks of China's vast millions, one hundred years to restore peace, he said: "Times are different now, it will not take China one hundred years to develop peace in her domains."

Dr. Paul Linebarger, legal adviser to the National Government of China called upon me at my hotel in Nanking. He said that he had worked for eighteen years with the late Dr. Sun Yat-sen and that the latter's great aim was universal peace. Dr. Linebarger, who was given the degree of Doctor of Laws in the National Central University the week I was in Nanking (and this honor has only been bestowed upon one other scholar either Chinese or foreign in this young University) said to me: "You Bahá'ís are most welcome in China. We like to see you introducing the Bahá'í Teachings here."

The Minister of Education, Dr. Mon-lin Chiang, who studied in the

University of California in 1912 and took his Ph. D. degree in Columbia University, has always specialized in education. He said that since the revolution in 1911, several times there have been two governments, but education has never disintegrated. During all this time instructions about education could be sent to any province. I asked Dr. Chiang about the teaching of religion in the schools, because at the moment there is a great furor among the foreign missionaries. He answered: "So far as the public schools are concerned there is no teaching of religion in these schools; it is the same as in America. We go a step farther and include the private schools no matter by whom established, whether by private individuals, societies or missionary organizations; in the lower schools below junior middle school no religious training shall be given. However, above junior middle school, and this means the normal schools, colleges and universities where students are old enough to think for themselves—religious teaching is optional. Teachers cannot enforce attendance. The missionaries are too drastic, but our program is much more moderate than in some countries."

I gave Dr. Chiang one or two books about the Bahá'í Principles and we spoke of Bahá'u'lláh's Teachings and what the new universal education should be. All great educationists are interested in these Teachings which proves what Dr. Tsao said that the Teachings of Bahá'u'lláh offer a new solution for education, and the economic and social welfare of mankind. These solutions have not been

brought forward in former religions. The great universities of China just as the Western universities were opened to lectures on these Principles. Their International Clubs also arranged for more talks. The writer spoke to two thousand young men in the National Central University in Nanking, October sixth, on "International Education For the New Age," a lecture based on Bahá'u'lláh's plan for the new universal education. The Chancellor in his letter said: "You are heartily invited to give us a speech." After the lecture in Hong Kong University which was well attended and enthusiastic, a beautiful girl of nineteen years came forward and asked what she could do to promote the Bahá'í Cause in Singapore, her home city. They said she is one of the brightest girls in the university, and whatever life-work she undertakes she will bring to it extraordinary capacity.

There is absolutely no prejudice in China. They are open to investigate truth. The Director of Broadcasting in Canton said that the people of China would be very interested in these universal principles. Three lectures were given over the radio, and the "Canton Municipal Daily News" in its issue of September 23, 1930, had two full pages with photograph of 'Abdu'l-Bahá in the Special Supplement Section. On these two pages were (1) a story about the visit to Canton; (2) Lecture broadcast on "New Universal Education; (3) "Esperanto As a Universal Auxiliary Language" and (4) the broadcast speech on "What Is the Bahá'í Movement?"

The speech broadcasted in Hong Kong was given in full in six newspapers the following morning.

The West on the other hand, could with profit examine the basic foundation of Chinese culture and ask itself whether the great civilizations of China contain elements which can contribute toward international cooperation. China has seen the rise and fall of many dynasties, China has had her discoverers and inventors, men of fine arts, philosophers and poets and scholars, while we in the Occident were still savages on the plains. Highest of all, China had the great sage and Prophet Confucius, born in 551 B. C. who taught the central doctrine of being sincere in thought so as to rectify the heart, to cultivate the person, to order well the state, and to pacify the world. He taught also that all within the four seas are brothers.

According to the School of Physiocrats, one writer says: "The whole teaching of Confucius aimed at restoring to human nature that first radiance that first beauty, which it had received from Heaven, and which had become obscured by ignorance and passion. He therefore exhorted his countrymen to obey the Lord of Heaven, to honor and fear him, to love their neighbors as themselves, to overcome their inclinations, never to make passion the measure of action, but rather to subject it to reason, and not to do or think or say anything contrary to reason." The essential part still remains to be done, to bind it upon the brows of earth, and this was the task of Confucius, to bring men back to the original

divine state of nature. What has happened to China in the lapse from Confucius' teachings, has similarly come upon the West in its neglecting to live the teachings of Jesus Christ. These great Prophets and Manifestations—and such an One is Bahá'u'lláh—come to this earth from age to age to “renew religion,” and Their Teachings carry the great Creative Power to change men's hearts and lead them up.

Just as I am finishing this thought, at six o'clock this morning, here in Shanghai, I see with my very eyes a symbol of what the Bahá'í Teachings will do for China. From my high window, I view the black clouds over China, over the sea and over the Yangtse River. It

looks as if it would be a day of “night” and depression; but something is happening behind this grim, floating blackness: a mighty orb of light steadily arises behind all this, and slowly but surely the black clouds drop down out of sight or are melted through magic, into white beauty. It is the glorious full sun uprising in dazzling brilliance! What can withstand the rays of such a light! Today breaks into glad sunshine and all the blackness passes away and will be remembered no more. So arises Bahá'u'lláh to these thinkers of China who, in the early morning watch of a new epoch just breaking, glimpse the Sun of Truth!

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WHAT IS TRUTH?

THORNTON CHASE

The following was written some years ago and is from the unpublished letters of the author who was pronounced by 'Abdu'l-Bahá to be the first believer in America in the teachings of Bahá'u'lláh.

TRUTH presents itself in the passing of the centuries in the enduring record of its effect upon civilization and the tenacity with which man clings to the channel of its expression. Its immediate proof is demonstrated in that which is the acme of miraculous expression—when through its assimilation a sinner becomes a saint. In other words, it is a complete transformer of the individual soul life.

The Water of Life, which is a symbol used to express Truth, is no shallow pool upon which we are to launch the frail toy rafts of meta-

physics and philosophies; instead, it is a boundless and bottomless ocean in which we may plunge and should immerse our entire beings, divested of every thought and concept save that which is of God.

Truth is single like light, and just as light when broken upon the cross of the prism, becomes fragmentary and disjointed and diluted, so the Light of Truth when strained through our mentalities becomes fragmentary and adulterated with our misconceptions and false imaginings, and is thereby deprived of its innate potency to influence the lives of men to spiritual attainment.

This is demonstrated in the beauty and simplicity of the life and teachings of Jesus the Christ—the Divine Light of the World—which, broken on the cross of human hatred, opposition and denial, became fragmentized in the upbuilding of different sects and cults, each calling itself by the Name of Christ and yet, by reason of these different attitudes, all of them falling short of the Christ intent.

Throughout the ages, man has been prone to take one little cup of this Water of Life and become so attached to it that it finally became for him the entire ocean;—to take one ray of the light, of the color suited to his liking—red, or green or yellow—and become so enamored of it that at last it grew to constitute for him the entire sun. Thus, the Christian holds no tolerance for any form of religion which does not teach a personal God, while the Indian philosophies reject any which does teach a personal God; the reincarnationist will accept no religion which does not teach that repeated experiences in the flesh are the only means of soul purification, and so on almost endlessly. Each thus immures himself in a fortress of his own making wherefrom he combats the approach of any with ideas contrary or different to his own. No man may rightly declare that if the Word of God be not presented in exact accordance with that which he considers the proper manner of Its appearance he will have nothing to do with It. In so doing, he withdraws himself to a dungeon with his one little ray of light and refuses to admit the larger illumination.

There was no ritual in the pres-

entment of the Truth by Jesus the Christ; no creed advanced by Him save that of love; no dogma save that of the oneness and singleness of God. But humanity has builded about the virgin form of Truth so great a structure of all of these, that the Great Treasure itself has now for long been almost obscured.

Many of the new sects and cults and isms and various other movements relating to the spirit have absorbed much of their doctrines from age-old Oriental philosophies which declare that man is sufficient unto himself; that within him rest the potentials for satisfying all of his needs and aspirations, to attain which he must engage in the performance of particular acts,—the leading of an ascetic life, or make positive declarations of his power and that he is a part of God and that the center of God rests within himself.

How remotely different is this to that which has been the attitude of every one of those who have come with the Real Message and the Divine Authority!

"I of myself can do nothing." "The Word that I speak is not mine, but my Father's that sent me." "And Moses hid his face; for he was afraid to look upon God." "The Lord is my strength and my salvation: He is my God. . . . My father's God, and I will exalt him!" "The gales of the All-Knowing, the All-Glorious passed by me and taught me the knowledge of what hath been. This thing is not from me, but from One who is Mighty and All-Knowing." "This is a leaf which the Breezes of the Will of thy Lord the Mighty, the Exalted, hath stirred. Can it be

still when the rushing winds blow?"

Thus all of these things which are being sought after and accepted by many as a means for the acquisition of religion may be recognized as the results of religion. It is not the result (*the fruit*) of the tree which gives it its life: nay, rather, it is the sap drawn up by the forces of attraction (love) through the pulsating arteries of being from the invisible, unattainable and unknowable fountain of the Almighty. All else is subject to decay, disease,

disintegration and death.

The Bahá'í Revelation is the Light of today. It is a call sent forth in this age for the races of men to unite these divergent streams sent forth from the Fountain of Truth to irrigate the soil of human hearts, and to recognize the single flowing of the Great River of Life, bringing all mankind to a common heritage in the ocean of the Bounty of God. Thus will be accomplished racial and religious unity, real human brotherhood and universal peace.

* * * *

WHAT HOPE IS THERE FOR MAN?

SHAHNAZ WAITE

WHY have the great forces of evolution thundered their way through cycles of creation to produce so infinitesimal a being as material man, if this life is all, and has no other purpose than to eat, drink and be merry and tomorrow die?

Until this question is answered, so long must life at its very best be but vague and unsatisfactory; so long over all things must brood the shadow of death and decay, made more appalling by hopeless contemplation; so long must creation appear but a cruel mockery, a heartrending tragedy, and a useless farce, for which peoples and civilizations come into being only to be destroyed and to leave no trace, utter obliteration being their fate. All the work of evolution futile; scientific inventions and all education useless, and all the heart-longing and hope, vain.

What hope is there for man, imprisoned in a world which has no pity for him, whatever may be his fate? A world which goes on in precisely the same fashion whether he live or die. The glories and beauties of nature were the same when Ceasar lived and will still be the same when we who now gaze upon them have passed into the Unknown.

Of what avail then is the struggle of human life? Is it for the many or only for the few? Is all the toil and sorrow of the millions merely for the upliftment and perfecting of certain types? If so why such waste of brain and heart, of love and patience?

Only when men and women turn to the Spirit and learn that their lives are not infinitesimal, and useless but one with the Infinite; that each one possesses within himself or herself an Eternal active, consci-

ous individual being, a form, endowed with a Divine Energy which draws to itself and accommodates to its use, everything that is necessary for the accomplishment of its unfoldment, whether physically, mentally or spiritually; *only* then will it be clearly understood that nature is subject and servant of this Radiant Energy, or Soul of man, which is an eternal emanation from God, made in His image and likeness *potentially*, and as such has its eternal movement towards the "Eternal Highest." Without this knowledge there is no joy, and life is purposeless.

IN THE TEACHINGS of Bahá'u'lláh, expounded by 'Abdu'l-Bahá, we find the answer to all of these abstruse problems, the problems of life and death solved, and the purpose of this life made clear. Relative to this subject 'Abdu'l-Bahá has said; "How can man be content to lead only an animal existence when God has made him so high a creature? All creation is made subject to the laws of nature, but man has been able to conquer these laws. The sun in spite of its power and glory is bound by the laws of nature and cannot change its course by so much as a hair's breadth. The great and mighty ocean is powerless to change the ebb and flow of its tides, nothing can stand against nature's laws but man.

"To man God has given such wonderful power that he can guide control and overcome nature. The natural law for man is to walk on the earth, but he makes ships and flies in the air. He is created to live on dry land, but he rides on the sea and even travels under it.

He has learned to control the power of electricity and he takes it at will and imprisons it in a lamp. The human voice is made to speak across short distances, but man's power is such that he has made an instrument and can speak from East to West! All these examples show you how man can govern nature and how, as it were, wrest a sword from the hand of nature and use it against herself. Seeing that man has been created master of nature, how foolish it is of him to become her slave. What ignorance and stupidity it is to worship and adore nature, when God in His goodness has made us masters thereof. God's Power is visible to all, yet men shut their eyes and see it not. The Sun of Truth is shining in all His Splendor, but man with fast shut eyes cannot behold His Glory."*

"Some men's lives are solely occupied with the things of this world; their minds are so circumscribed by exterior manners and traditional interests that they are blind to any other realm of existence, to the spiritual significances of all things; they think and dream of earthly fame, of material progress, sensuous delights, and comfortable surroundings bound their horizon; their highest ambition centers in success of worldly conditions and circumstances. They eat, they drink and sleep. Like the animal they have no thought beyond their own physical well being. It is true that these necessities must be dispatched. *Life is a load which must be carried on while we are on earth, but the cares of the lower*

* Wisdom Talks of 'Abdu'l-Baha in Paris.

things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more Glorious Goal. Mental activity should rise to higher levels; men should hold in their souls the vision of Celestial Perfection and *there* prepare a dwelling-place for the Inexhaustible Bounty of the Divine Spirit.”*

“All around us to day we see how man surrounds himself with every modern convenience and luxury and denies nothing to the physical and material side of his nature. But take heed, lest in thinking too earnestly of the things of the body you forget the things of the soul; for material advantages do not elevate the spirit of man. Perfection in worldly things is a joy to the body of man, but in no wise does it glorify his soul. Only by improving spiritually, as well as materially can we make any real progress and become perfect beings. It was in order to bring this spiritual life and light into the world that all the Great Teachers have appeared. They came so that the Sun of Truth might be manifested and shine in the hearts of men, and through Its Wondrous Power man might attain to everlasting life.”*

“The Soul of man is eternal, immortal. . . . Man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed. At best man spends three-score years and ten in this world—a short time indeed. Does a man cease to exist when he leaves the body? If his life comes to an

end, *then all the previous evolution is useless*, all has been for nothing! Can one imagine that the Creator has no greater aim than this?”*

IN A TALK given by 'Abdu'l-Bahá in New York City, July 6th, 1912, on “Evolution”, we find a clear and complete explanation of “The Purpose of This Life”, and upon reading this masterful presentation of the subject, the salient points may be put as Questions and Answers as follows:

Question—What is the purpose of this life?

Answer—“To prepare one's self for the life beyond.”

Question—What is the state of man during this life?

Answer—“Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so likewise the indispensable forces of the Divine Existence must be potentially attained in this world.”

Question—What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere?

Answer—“That world beyond is a world of sanctity and radiance, therefore it is necessary that in this world he should acquire these Divine Attributes. In that world there is need of spirituality, assurance, faith, the knowledge of God and the love of God. These he must attain in this world, so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that life eternal ready for him.”

Question—What are the elements of that world?

Answer—“That divine world is

* Wisdom Talks of 'Abdu'l-Bahá in Paris.

manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the Breaths of the Holy Spirit; in this world we must seek them. That is the kingdom of life everlasting, it must be attained during this vanishing existence.

Question—By what means can man acquire these things? How shall he obtain the merciful gifts and powers? (Here 'Abdu'l-Bahá gives us seven steps which are like seven great Candles-sticks of Spiritual Illumination.)

Answer—"First through the knowledge of God. Second through the love of God. Third through Faith. Fourth through philanthropic deeds. Fifth through self-sacrifice. Sixth through severance from this world. Seventh through sanctity and holiness."

Question—If man fail to acquire these forces and attain to these requirements what will be the outcome?

Answer—"Unless he acquire these forces and attain to these requirements, he will surely be deprived of the life that is eternal."

Question—If these forces are acquired what is his attainment?

Answer—"If he possesses the knowledge of God, becomes ignited through the fire of the love of God; witnesses the great and mighty signs of the kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to the second birth, be baptized by

the Holy Spirit and enjoy everlasting existence.

Question—For what has God created man?

Answer—"Man has been created for the knowledge of God and love of God; for the virtues of the human world, for spirituality, heavenly illumination and life eternal."

Question—But how does man spend his time?

Answer—"He continues ignorant and negligent of all this. Consider how he seeks knowledge of every thing *except* the knowledge of God. For instance his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten metres below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the kingdom, traversing the illimitable fields of the Eternal World, becoming informed of the Divine Realities, discovering the Secrets of God, attaining the Knowledge of God and witnessing the Splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter and how completely unaware he is of the Mysteries of Divinity!"

Question—What is the purpose of a Bahá'í?

Answer—"His purpose is the good pleasure of God, the understanding of the mysteries of the heart, and investigation of the Realities."

Question—How must he spend his time?

Answer—"Day and night he must strive that he may attain to the significances of the heavenly kingdom; perceive the signs of divinity; acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, and Architect."

Question—How must he know this?

Answer—"Through proofs and evidences and not through susceptibilities—nay rather through decisive arguments and real vision; that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may he behold the Presence of God and attain to the Knowledge of the Holy Divine Manifestations."

Question—How must he come into a knowledge of the Divine Manifestations?

Answer—"He must come into the knowledge of the Divine Manifestations and Their Teachings through proofs and evidences. He must unseal the mysteries of the Supreme Kingdom and become capable of discovering the inner realities of things. Then shall he be the manifestation of the mercy of God and a true believer, firm and steadfast in the Cause of God."

Question—By whom has the Door of Divine Knowledge been opened?

Answer—"Praise be to God! The Door of Divine Knowledge has been opened by Bahá'u'lláh; for He has lain the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day."

Question—What is He to us?

Answer—"He is our Teacher and Adviser; He is our Seer and the One Clement towards us."

Question—What gifts and bounties has He prepared for those who are faithful?

Answer—"He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory; breathed upon us the life-quickenings breaths of the Holy Spirit; opened before our faces the doors of the Paradise of Abhá, and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging towards us."

Question—What season has come?

Answer—"The Spiritual Springtime has come. Infinite Bounties and Graces have appeared. What Bestowal is greater than this?"

Question—What must be our expression in return?

Answer—"We must appreciate the Divine Generosity and act in accordance with the Teachings of Bahá'u'lláh, so that all good may be stored up for us and in *both* worlds we shall become precious and acceptable to God.

Question—What will be the ultimate attainment?

Answer—"We will attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowals and witness the power of the Holy Spirit."

GOD-INTOXICATED ARCHITECTURE

DR. FREDERICK H. NEWELL

Dr. Newell, the author of this article is an engineer, President of The Research Service, Incorporated, Consulting and Supervising Engineers, of Washington, D. C. He is the author of many scientific articles, and is deeply interested in all that pertains to the progress of humanity.

MANKIND in the making has marked his progress by the temples he has built. Most of these have long since disappeared; the records of these are blank. When fragments of others are found they give us perhaps our only evidence as to the existence of nations, wholly lost except for these fragments. Such ruins prove that these forgotten nations possessed intelligence and a high degree of skill during milleniums long before the historic era. They afford clues, fascinating but elusive, of systems of primitive thought and practice. The material temples have survived the deities to which they were erected.

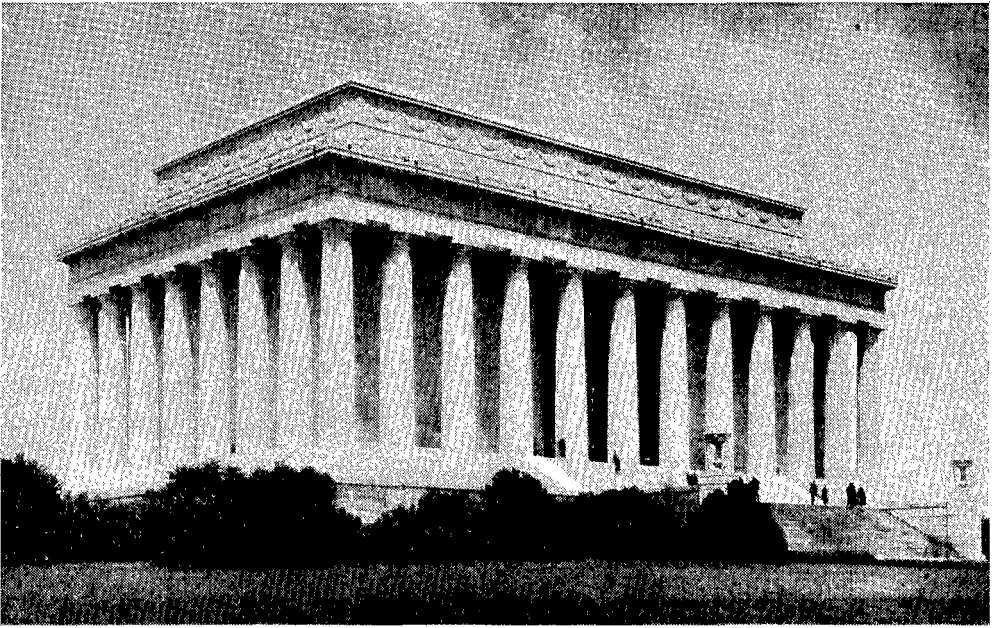
Primarily a temple is not a church, not a place of public worship, quite the contrary. It is a consecrated piece of ground, not to be profaned by the careless crowd; it has been defined as the dwelling house of the Deity to which it is consecrated and whose presence is marked by a statue or other symbol. Here are kept the sacred treasures, the gifts and tribute of the worshippers.

A church building on the contrary is often regarded as a social center, a place of meeting for all who may be interested. It is not narrowly limited to the use of the priesthood but is more comparable to a school or place of instruction, an evolution in part comparable to the Jew-

ish synagogue, a place for religious instruction and worship.

The Mashriqu'l-Adhkár *with its surrounding buildings* may be said to combine the conceptions both of a temple, and of a church with class rooms and facilities for study and meditation. In one sense it has no direct ancestors; it stands in a class by itself. Yet it has its predecessors or prototypes, infinite in number and variety. Some of these doubtless have had an influence on the design; a few in a negative way, warnings what *not* to do; others have been helpful in suggesting size and form. It is well worth our time to study the "ancestors" or predecessors of the temple, so that we may appreciate the magnitude and far-reaching effect of the work in hand, namely, the building of the Bahá'í Temple, now in course of construction at Wilmette, Ill. It is, of course, impossible in a brief article to do much more than suggest a few lines of thought.

THE MOST complete or readily available source of information on the growth of the ideals of a temple are in the Hebrew sacred books, at least those combined and printed together as the Old Testament. There have been recorded the traditions reaching back into pre-historic times; giving the development of a Semitic people from the days of human sacrifice, when each tribal



LINCOLN MEMORIAL, WASHINGTON, D. C.

Most notable modern treatment of the exquisite temple architecture of the Greeks.

deity had a local habitation, on up to the times when there was erected for their god a permanent home or temple in Jerusalem, a rectangular room or structure into which the high priest alone could enter once a year. This was surrounded by courts and cloisters where the various classes of people might meet for public worship.

The essential feature of each temple, erected in succession at Jerusalem on the older ruin, was this "Holy of Holies" devoted to the Divine Presence. So far as is known, it was a plain box-like room of 20 cubits on each edge; that is, about 30 feet high, wide and long. The buildings which surrounded and concealed this, in whole or part, were doubtless ornamented in Oriental fashion; possibly a mixture of Cretan, Egyptian and Babylonian styles. Nothing characteristically Hebraic has been found.

There are no traces of the ornamentation nor of the colors used; many of which were doubtless vivid.

The Greeks had much of the same idea, a room or darkened enclosure devoted to the presence of a particular god whose statue was enshrined there. This was surrounded by columns all relatively severe, with little ornamentation; a striking contrast to the elaborate details of their far Eastern contemporaries. It must not be supposed, however, that these temples were colorless. Those that remained have been bleached white by the weather, but particles of color found in interstices show that they were not originally of the snowy white pentelic marble. Possibly the best idea of one of these temples devoted to the presence of a specific god can be had from the Lincoln Memorial in Washington, D. C., where the great statue prac-

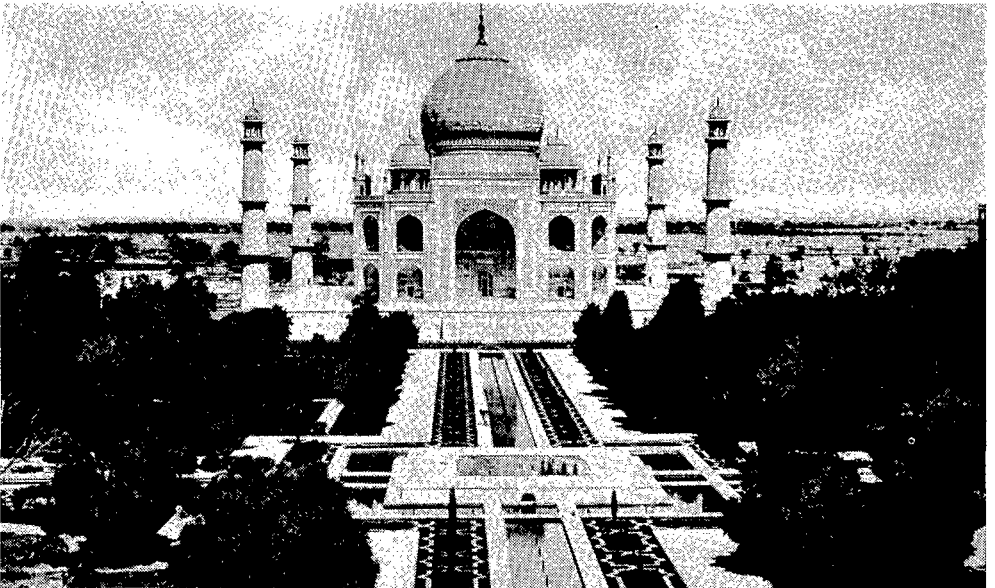
tically fills the building. The doorways of the Lincoln Memorial are unobstructed, whereas the doors of the Grecian and Roman temples were thrown open only on great occasions when the multitude was allowed to gaze upon the statue from a distance.

The Romans followed the Greeks in simplicity of outline, erecting rectangular buildings, carefully proportioned and conforming to certain architectural conventions which became more and more rigid as the arts declined.

In contrast to these Grecian and Roman structures, which the world has regarded as the highest achievement of art, were the Egyptian temples. In these the more striking feature was the entrance or approach with gigantic pylons guarding the doorways, all massive, everything designed for permanence and with resultant heavy, serious and gloomy effects.

Opposed to the straight lines, low roofs and box-like forms of the classic age are the curves and elaborate tracery of the temples and tombs of Persia, India, and China, —with arches, slender posts, openings of all sizes and shapes, riots of forms and color, peaked roofs, spires, pagodas, minarets and domes, fantastic to western eyes, grotesque rather than serious. All in a sense were intended to serve the same purpose, namely, to guard and protect the sacred relics, images or symbols which denoted the presence of a deity or which turned the worshippers from worldly to spiritual thoughts.

One of the most impressive forms of architecture evolved by the human race, the Byzantine was a creation of the Greco-Roman world, particularly, its Eastern branch, The Eastern Roman empire located at Byzantium (now Constantinople) from whence the name Byzantine is



Taj Mahal, Agra, India, universally considered the finest specimen of the Islamic architecture, and by many as the most beautiful building in the world.

derived. The special character of this Byzantine architecture, of which St. Sofia is the most notable example, is the placing of a round dome upon a square base the four walls of which are each supported externally by half-domes. In the most perfect elaboration of this architectural system, as in the Turkish mosques of Constantinople, the central dome lifts its majestic head skyward above the friendly grouping half-domes clustering at its base and enclosed in the four slender tapering minarets; while the interior presents a special beauty of vast space unbroken by supporting columns, a majestic simplicity which commends itself especially to Muhammadans as expressive of the Unity of God.

DURING THE progress of the renaissance of art in Europe came the evolution of the Gothic forms notable for the pointed arch and for symmetrical pinnacles. There was in medieval Europe a period when men's energies seemed to be devoted to the multiplication of these churches and cathedrals repeating over and over again, with slight variation, the more attractive of these structures, embodying a union of the Greek system of columnar construction with the Roman vaulting and arches. In fact, to the European mind a church or temple must be based upon some of these types.

A reaction from these well established forms took place in New England where there developed the characteristic colonial church, barn-like in form and with a plain pointed steeple; possessing a certain charm from simplicity as con-

trasted with the more ornate European structures.

There is a tendency to try to improve on these forms. In attempting to develop something suitable and yet characteristic, there has come about a wide range of effort shown by some of the more recent structures in the United States, particularly those adopted by the founders or followers of the newer religions or sects. As an illustration of such an attempt may be noted the temple in Salt Lake City, obviously inspired by European ideals and yet not following classical lines. This is a temple in the restricted sense in that its use is confined to the priesthood; while the people as a whole must congregate for worship in a tabernacle nearby.

BEARING IN mind these recent attempts and the older well-known types, it is of peculiar interest to view the sketches of the Mashriqu'l-Adhkár whose concepts differ so widely that it has been said by one of the architects of the country to be "the first new idea in architecture since the 13th century." Whether so or not, it is unique. It is erected on a circular foundation which reaches down to bed-rock, the building itself being nine-sided. It has no front nor back, as all sides are identical. There is hardly a straight line visible, everything is curved. In place of solidity an attempt is made to create an impression of airiness. The architect, Louis Bourgeois, "has conceived a Temple of Light in which structure, as usually understood, is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance



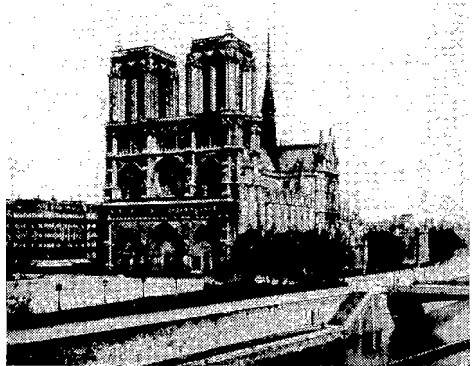
St. Sofia in Constantinople, a Byzantine church, now itself a Mosque, and the source from which the Muhammadans derived their religious architectural expression.

of a dream; it is a lacy envelope enshrining an idea, the idea of Light, a shelter of cobweb interposed between earth and sky, struck through and through with light—light which shall partly consume the forms and make of it a thing of faery.”*

It is to be noted that each type of religious architecture that humanity has created has been an expression of a definite religious belief. The Egyptian, Hebrew, Greek and Roman temples respectively, were of this kind. Christendom experimented with adaptations of the Roman basilica, until the glorious Gothic architecture flowered out in the middle ages as a perfect expression of the inspira-

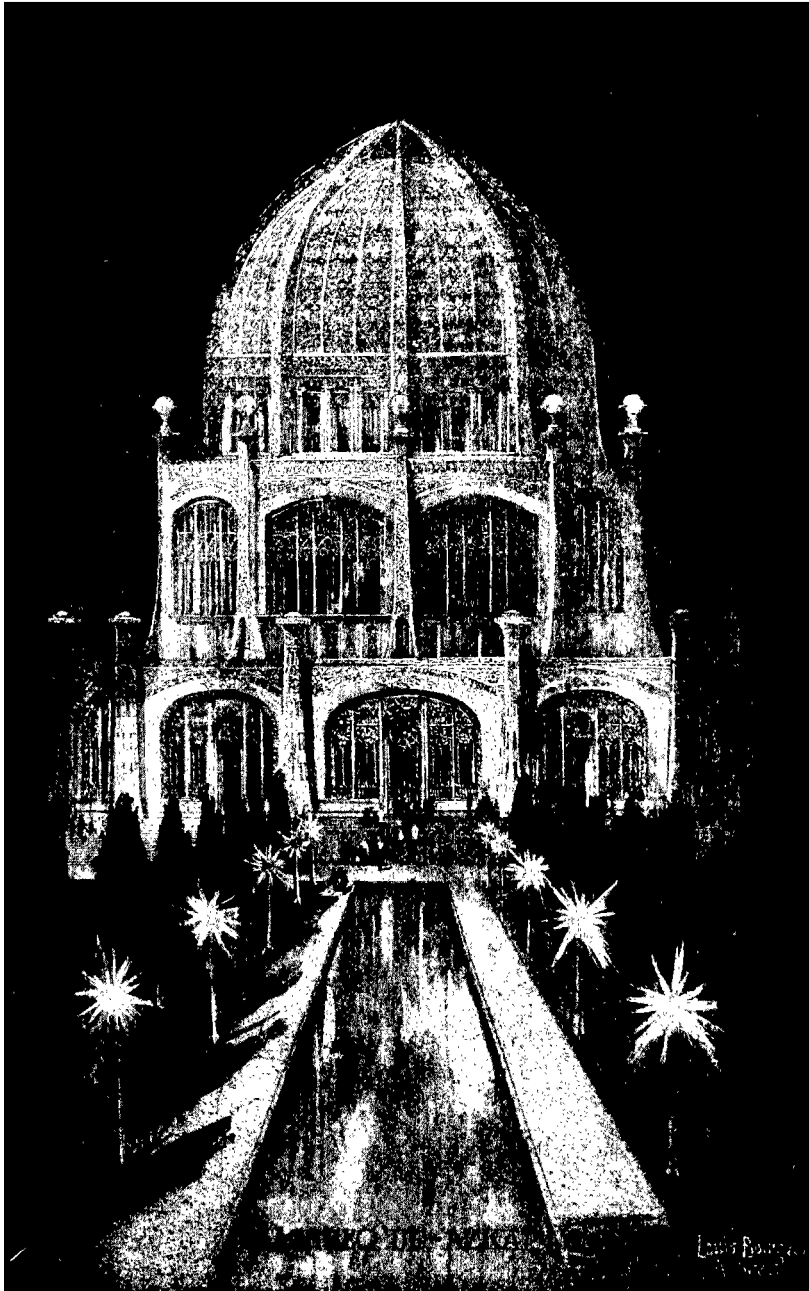
tion and upsoaring qualities of the Christian faith.

Meanwhile the Muhammadan world was evolving from the Byzantine church the mosque which, as already stated, is a perfect expression of the simplicity of dogma of the strictly unitarian faith of Islam.



Notre Dame in Paris, a modern type of Gothic architecture.

*Statement of Mr. H. Van Buren Magonigle, architect of New York City.



BAHÁ'Í TEMPLE—MASHRIQU'L-ADHKÁR

In course of erection on a 9-acre tract on the lake shore in Wilmette,
Illinois, 14 miles north of Chicago

It was to be expected that the new power and inspiration of the Bahá'í faith should express itself in new forms of art and architecture. Such a form would naturally evolve from pre-existing forms just as, for instance, the Muhammadan mosque evolved from the Byzantine, and the Gothic from the basilica; yet would be in a way a *de novo* creation. A study of the Mashriqu'l-Adhkár, designed by Louis Bourgeois, will make it evident that his glorious creation does exactly this. It embodies, as defi-

nitely conceived by him, the characteristics of past religious architecture brought together in a new whole of which there is no similar example. In other words, this inspired architect has created a new form of architecture perfectly adapted to the expression of the Bahá'í Faith with its universality and its world-wide comprehensive scope. The future alone will show whether the Bahá'í world will seize upon this form of architecture as its particular type, or whether it will go on evolving other forms.

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"WHAT DO WE NEED OF A SAVIOR?"

KEITH RANSOM-KEHLER

The following is Chapter 4—"The Collective Center"—in the series which the author has been contributing intermittently since November 1929, under the title "The Basis of Bahá'í Belief."

JUST as the question most frequently asked by orthodox Christians when informed of the coming of Bahá'u'lláh, is "What do we need beyond Jesus?"—so amongst those for whom the Sun has ceased to give its Light, the first question is: "But what do we need with a Manifestation or Savior? They represent just another cause of quarrelsomeness and misunderstanding among men; their followers hate, condemn, yes, kill each other in the name of their Founders; why complicate human life any more than is necessary by setting up these divisions? Let us dispense with this Figure and go to God direct."

There are some sixteen essential mineral elements necessary for our

bodily health. It would be just as sensible to say: "Why all this bother about agriculture, with its problems of cultivation, fertilization, floods, drought, harvesting; why the drudgery of preparation, cooking, preserving? Why not just eat these essential minerals and do away with the labor and effort of consuming them through another medium, the vegetable kingdom?"

Nothing of which the human mind can conceive can be acquired except through mediation. To ask mankind to find God without a Mediator would be like trying to obtain light and heat without a sun, like having music without notes, literature without words, words without letters, letters without sounds, sounds without atmosphere, atmos-

phere without its constituent elements, and these without that underlying all-pervasive, indivisible energy upon which empirical contact is based.

It is just as defensible to ask that we acquire knowledge without focusing the attention, as that we attain to the ultimate by any other means than through that Eternal Sun that reflects His Light and Life to men. An apple might as well say: "I do not want to be severed from my source by any intervention. I won't grow on the branch; I'll grow on the root of the tree."

Abdu'l-Bahá speaks of the focal center which lies in the very structure of the universe.* The two fundamental laws of creation are organization and change. Beginning with Heraclitus and Empedocles extending to Bergson and Dewey this question has vexed and lured the minds of men: What is it that remains fixed in the flux; why does the universe continue changeless in the midst of incessant change? That which does not change is the organization of all phenomena and of all experience around a center. The atom with its proton; the systems with their central suns; the protoplasmic cell with its nucleus; the vertical movement of gravity toward its center; centripetal and centrifugal forces; legislative and executive functions in government (else anarchy and chaos); the cerebro-spinal nervous system as the center of perception with its attendant motion; apperception the organizing power of the personality; the point, irreducible minimum of the universe (modern

physics shows the point as containing the whole non-spatial universe—the nexus between the finite and the infinite; this same condition expressed in religious terminology is the only Begotten Son of the Father, the Word made flesh); the heart which focuses the vital forces; attention, the pivotal point around which reason and learning are organized; the great personalities Who alone have influenced social and historical movements; Truth as the reference point which determines whether propositions agree among themselves and with the further interpretation of experience; and so forth indefinitely, as far as the mind can reach.

For everything there is a center, and this center is the mediating point through which otherwise severed and disunited strata, powers and kingdoms mingle: the vast primordial flow of energy would remain undifferentiated and therefore useless to human beings did it not reach combustion in the sun, there to be reflected out again in the form of light and heat, the essentials of life on this planet; without the taut string, the hollow reed,—the mighty winds of heaven would withhold forever from man the sublime purgation of music; and when the tides of the heart finally ebb, the rapture and glory of creative life has lost its contact with this world.

If then in the physical universe, the universe of chemistry and biology with its magical perfection of organization and structure is built around a center, a focal point, how can we rationally suggest that a kingdom as unorganized, as inchoate, as imperfect as the kingdom of man's mind and heart can dis-

* Baha'i Scriptures ¶1983.

pense with this requirement that holds the systems, the exact processes of mathematics and of his own thinking in their proper orbits.

But here he is likely to say: "Very well, I will grant that my relation to God must be organized around a center; but why must that center be a human being? Why can't it be something psychological like attention or apperception, already used in your illustrations?"

Out of his own mouth we judge him; the quarrelsomeness, the hatred to which he has already objected arise from the substitution of human psychology, the following of our own differing and antagonistic interpretations of God and His Will, for the supreme guidance laid down for us by that Great Mediator Who alone can transform through the Center of His Life and Teachings the majestic attributes of God to accord with the finite requirements of man.

When we attempt to push aside the Manifestation and "go direct to God," each one of us is motivated by an entirely different conception of what God is, how to express His Will, of what is well-pleasing to Him. A fine and courageous woman who recently offered her objection to the Bahá'í Teachings—that we had had enough Manifestations and didn't need any more—responded when I asked her where man would turn for accurate guidance if the Great Mouthpiece of God did not reveal His Word from age to age: "Why, you are God, I am God, every one is God." I gently suggested that things equal to the same thing might reasonably be expected to be equal to each other; but that the God in her and the

God in me have a totally different impression of what God really is. If each of us is God with such variant ideas of what His own nature is the Almighty is not only *not* Omniscient but as mystified, struggling and partially informed as the average human being.

This conception, called in philosophy Dogmatic Idealism, was especially fostered by Bishop Berkeley. Its *reductio ad absurdum* is known as Solipsism; if I am co-existent and identical with the consciousness of God what proof have I that all the other people in the world are not merely my ideas or that I am the idea of some one of them? This particular system now stands in the museum of mental antiquities along with Absolutism, Nominalism, Scholasticism, Aristotelian Logic and Platonic Politics.

The crux of the matter lies in our interpretation of the nature of the soul and of life's ultimate purposes. The embarrassing news of ourselves given us by modern psychological discoveries unfolds the age-old effort of the subconscious mind to aggrandize the ego and to bend the environment to its progress and supremacy. The age-old struggle envisaged in the great religions of the world is carried on between those elements in the personality that would escape the limitations of the self with its humiliations, doubts, fears, defeats—and those that seek the assurance of sacrifice, good will and peace.

Now each kingdom is dependent upon something above it, if it is to be elevated into a higher state. It is only as the vegetable sinks its roots into the mineral kingdom that the mineral is enabled *to change its*

nature and rise into a condition of augmentation and growth; only as the vegetable is sacrificed to the animals that it can enter into a kingdom of free motion and sense perception; so human beings are powerless to elevate themselves to the spiritual station for which they were created except as something from that level reaches down and they through the sacrifice of their inherent nature of egotism and selfishness, are exalted to the Realm of God's Kingdom.

All the basic things of experience begin with the infinitely great, are reduced to the infinitely small and then once more are radiated out again into infinitude: the basic energies focus in the sun and then sustain a great system as they are reflected to the planets. The fundamental unified energy of the cosmos focuses into ninety-two chemical

elements, invisible, indiscernible, and *then* builds the complicated structure of the universe: the power of mind can be reduced to some fifty-six sounds, infinitely small in comparison to the stupendous kingdom of reason, science, philosophy, guidance, communication, art, which those sounds build.

A focal center, a transmitting point between two infinitudes is the evident structure of the worlds we are living in: it is therefore irrational and indefensible to suggest that this great cosmic pattern breaks down at the one point where it is most sorely needed, a point of transmission between God and man.

For these reasons (and for others, which lack of space prohibits discussing) man cannot dispense with a Mediator or Manifestation of God.

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THE GARDEN OF THE HEART

DORIS MCKAY

THERE has come to my hands a little book in a rainbow binding—its flyleaves are the azure blue of sky. It is called "The Garden of the Heart," compiled from the writings of Bahá'u'lláh and 'Abdu'l Bahá by Mrs. Frances Esty.*

As I turned the pages of the slender, bright-hued volume, charmingly rendered through the Roy-

croft's art, I read at the heads of the pages the enchanting words which are a key to the passages of which the book consists: sun, garden, seeds, flowers, plant, fountain, trees, birds, fragrance, spring. Soon I was lost in that retreat of the spirit where "the ideal consummate wisdom is hidden in every plant and a thousand nightingales of speech are in ecstasy upon every branch."

Those who have already found

* The Garden of the Heart, Frances Esty, Baha'i Publishing Committee, New York.

their way to the *garden of the heart* have learned the Source of those utterances in which the wordless messages of God through Nature are revealed. The Persians called Bahá'u'lláh the Ancient Beauty, the Beloved of the World. Words of love, of dominion, of wisdom from His Supreme Pen have astonished the learned and worked miracles upon the hearts of the heedless in two hemispheres during the last century. Of Him only an occasional picture is revealed—of a child of the imperious ruling class of Persia surrounded by marveling, venerable mullahs; of a youth made head of a lordly household famed for its magnificence and regal hospitality; of a young man in chains in a Bábi dungeon, or seen for a moment as His child saw Him, shackled by the neck to a fellow prisoner, hatless under a tropical sun; as a law-giver in a prison room at 'Akká, gray walls, stone floor, pacing through the night, a trembling amanuensis transcribing words of revelation upon a blazing, incendiary scroll. Then of a sage in a crumbling palace in the shadow of prison walls—sunset hours of a Day of existence in which the “rushing wind” of God had blown continuously; a King moving among His most obedient servants—the birds, and flowers and trees; a Creator gazing into the innocent, upturned faces of His creation.

In the garden He found promise of a world based on divine law—our

world that is to be. Here flowers of different colors agreed; beauty, submission, simplicity, usefulness were the unconscious expression of the inhabitants of this kingdom. Through the delicate perfection of the world of nature God alone was speaking. There was no lesser sound.

To what other world than to that of Nature should 'Abdu'l-Bahá, the Servant of Bahá, turn for analogy in His promulgation of His Father's teachings? The chiming of fragile flower bells, the joyous whirr of wings, the brimming of perpetual fountains, the glory of eternal sunshine—through these did God reveal His secret that man might *understand*.

The idea for this compilation, wherein one finds the essence of mysticism and poetry, grew in Mrs. Esty's lovely earthly garden; it is its most beautiful flowering. “From flowers inhale the fragrance of the Beloved One,” Bahá'u'lláh had said, and there were the words of an oft-repeated prayer, “Cause me to walk in the Garden of the Nearness of Thy Presence, O my Beloved!” The whisperings of the Beloved in her dream of a man-built garden were inscribed in a God-made Book, where the Presence so subtly revealed, became articulate in deathless words. In the “Garden of the Heart” Mrs. Esty, lover of gardens, shares with us the results of loving search.

MEDICAL HISTORY AND THE ART OF HEALING

ZIA M. BAGDADI, M. D.

I.

Dr. Bagdadi, whom we asked to write upon the science and art of medicine from the modern viewpoint, has the unusual advantage of thorough acquaintance with the medical concepts of the Orient as well as the Occident. Furthermore he has had not only the great opportunity of the guidance which comes through the teachings of Bahá'u'lláh and of 'Abdu'l-Bahá as regards medical practice, but also direct contact with 'Abdu'l-Bahá Whose message to a group of medical students at Beirut University he cites in his articles. The first article brings a brief of medical history up to modern times. The second article describes the art of healing as Bahá'ís conceive it.

THE Egyptians and Babylonians are considered the world's earliest builders of the foundation of medical science.

The Egyptians were the first ones to use many drugs such as opium and squill with other vegetable extracts, as onions, caraway and pomegranate seeds, and sycamore fruit. In surgery the Egyptians were particularly skilled in performing amputations, cutting for bladder stones, venesection, cupping; and their surgeons bandaged well.

The Babylonians more than 2,000 years B. C., endeavored to find ways and means to combat diseases. At that time, the city of Babylon was the world's greatest city, even larger than the cities of London and New York combined. The Babylonians had famous Temples and "hanging gardens." When one became ill, the members of the family would put the afflicted one in the temple or in the garden, where sympathetic people could stop at his bedside, make a diagnosis and prescribe in writing whatever might help the sufferer. Then in the evening the anxious parents or relatives would come for the patient and the various prescriptions, and hurry back to their homes to

try out the different suggested remedies. Thus human knowledge and varied experience collected together just as little rain drops form a stream or lake. The Babylonians employed cupping and the aid of the whip to obtain hyperemia. But now we are fortunate to apply a hot water bag or bottle instead of using the whip on the poor patient.

The Persians took all the medical experiences of the Babylonians, added to them from their own knowledge and recorded them in the form of books. Avicenna, a Persian by birth, wrote his first book on medicine at the age of twenty-one. He wrote on anatomy, surgery psychiatry and materia medica, and his books have been printed in Arabic, Latin and Hebrew. Then the Arabs contributed their share; and later were instrumental in spreading this knowledge in Europe where it was translated into several languages. The Indians used actual cautery instead of the knife; and resorted to other primitive practices in both medicine and surgery.

WITH THE DEVELOPMENT of medicine, it is natural that superstitions should have developed among the ancient people. In

early Greek times, amulets and charms, especially crab eyes, were used against eye troubles. A coral branch in silver settings and a coral chain placed around the neck of a child were regarded as protective against evil eyes, jealousy and bad influences. In the Orient even up to this time beads and sometimes pieces of alum are strung together and used as amulets to protect children, camels, horses, mules, donkeys and cattle. While traveling in Egypt, Palestine and Syria a few years ago, I was very much surprised to see so many automobiles and trucks decorated with amulets and charms for protection against accidents, engine troubles or flat tire.

Hippocrates, (460-357 B. C.) "the father of modern medicine," gave to Greek medicine and through it to modern medicine, its scientific spirit and its ethical ideals. He was instrumental in divorcing medicine and surgery from superstitions. Plato (427-347 B. C.) likewise was a famous philosopher and noted for his knowledge of the healing art. Pythagoras, (580-489 B. C.) sage and philosopher, traveled through Egypt and the East in search of knowledge. He introduced a regular system of dietetics, avoiding meat. Aristotle (384-322 B. C.) never dissected a human body but examined the structure of a great number of animals and thus contributed to biological knowledge. His physiology and anatomy show that he was a great philosopher and doctor. Claudius Galen (131-201 A. D.) "The Prince of Physicians," was the last great Greek physician after Hippocrates.

Aurilius Cornelius Celsus in the first century after Christ, though not a physician, rendered the best account of Roman medicine of his time. The Romans were the first people to create military first-aid stations. In a country almost constantly at war with its neighbors, the development of military surgery was no more than natural. The Romans invented teeth-extracting forceps, small pocket case instruments, speculum, probe, etc.

IN THE MIDDLE AGES the Arabs excelled all other nations in medicine, and, they were the earliest experimenters in chemistry. In the 13th century branding and acupuncture—(bleeding by penetrating the tissues with needles)—were the chosen methods of treating joint diseases as well as muscular pains. Cupping in a wet and dry form was and still is employed in the Orient. The cups used for this purpose are especially designed where the air therein can be exhausted by suction. I, too had to use cupping, scarification, and other primitive methods, in order to please my patients in Palestine and Syria.

Trephining—drilling in the skull—was practiced with primitive drills. Schematic illustrations representing the bony, nervous, muscular, arterial and venous systems were some of the works in the evolution of the 13th century.

In the 14th century the art of medicine was improved. Nursing was studied by talented women; and a primitive laboratory for tests and analyses was in use. On the other hand, witchcraft in the mid-

dle ages was at its highest. Humanity at that time could hardly accept the spread of epidemic diseases and misfortunes without ascribing a cause, and so the devil was to be blamed. Thus the conception of witchcraft was born.*

In the 15th century, anatomy, dissection and pharmacy were taught to students. Teachers such as Jacobus Sylvius read from books, the servants did the dissection and the students looked on.

In the 16 century, a hospital was opened in Paris. The physician used to administer medicine to the patient from a special beaker, and the nurse carried a jug of water to wash away the taste of the medicine.

As to surgery in those days,—in preparation for an operation—the patient was placed in a wooden bathtub, often partaking of a good meal, while the surgeon prepared his instruments. A narrow table served as an operating table. The patient's hands were tied above his head, and the extremities were held down by assistants. While the surgeon operated, a servant served refreshments to the onlookers. In amputation, the surgeon would amputate the limb, leaving the assistant to sew up the wound, while he occupied himself with consoling the patient.

Ambroise Pare (1510-1590) from a barber's apprentice developed into the greatest surgeon of his time in Paris. He discarded the use of boiling oil to stop bleeding after amputation, and introduced the use of ligature and surgical dressings. Guillaume Bondelet (1509-1566) founded the anatomical theatre, and was such an enthusiastic anatomist that he dissected the body of his own son. Obstetrics in those days was a comparatively primitive and simple matter. Heronymus Cardanus (1501-1576) of Milan, was famous in the explanation of symptoms and the administration of laxatives.

Michael Servetus (1509-1553) pointed out that the blood passed into the heart after being mixed with air in the lungs. He was a physician and clergyman. He was persecuted and burned alive in Geneva.

AMONG the greatest medical and anatomical discoveries of the 17th century were the successful carrying out of experiments in blood transfusion by Richard Lower; the discovery of the circulation of the blood by William Harvey; the use of the microscope in studying the blood corpuscles and human tissue as practiced by Marcello Malpighi.

The 18th century ushered in by a dreadful plague in Europe, saw the eventual discovery of vaccination as insurance against the dreadful plague of smallpox—a discovery of Edward Jenner in 1798. During this century also occurred the first attempts to treat the insane in a humane manner. Philippe Pinel urged the necessity of treatment by gentle means and recommended

*Even today, there are many witch doctors in the world. When a witch doctor in South Africa is called upon to make a diagnosis, he does not care for X-ray negatives, laboratory reports, history cards, nor does he even bother to take the patient's temperature. Instead, he picks up a bag filled with vertebrae of various sizes and, mumbling a few words of sorcery, carelessly spills them in all directions. He then propounds the diagnosis and prognosis, and collects his fee. Primitive simple-minded people who believe in everything, consider the witch doctor as a person with extraordinary power of healing; who can assist ardent wooers in their love problems; who can find lost or stolen property; who can bring rain from heavens; who can bring or drive away good luck, etc.

physical labor in place of corporal punishment and physical restrictions.

The 19th century witnessed a tremendous advance in medical knowledge and treatment. The most important discovery of the century—that of Louis Pasteur regarding the bacterial causes of contagion—distinctly stands as one of the most beneficent discoveries of man since the beginning of the world. During this century also the homeopathic medicine and treatment was inaugurated by Samuel Hahnemann. From the discoveries of Lord Lister has been derived the present system of aseptic surgery. In this century also anesthesia were discovered and used for surgical operations, Dr. Long of Athens, Ga., giving the first public demonstration with ether at the Massachusetts General Hospital in 1846. Robert Koch made the important discovery of the tubercle bacillus and the vibrios of cholera.

DURING THE present century a great development has taken place in treatments other than those based upon materia medica and surgery. Doctors themselves place little value in drugs. Maintaining nor-

mal conditions of living with the power of nature to do the healing—this is what all physicians recognize as the reality of healing today.

The vast success of Christian Science and other schools of mental and spiritual healing have acted as a leaven to impregnate the art of medicine with mental as well as physical qualities. The power of the mind in the mechanism of the body is being more fully recognized, not only by the laity, but also by the medical profession. Anything which can effect the mind becomes also a factor in healing, namely, prayer, faith, etc. This is recognized even by materialists who realize the vast importance of the subjective as well as the objective world of the patient.

At this point in the evolution of society and of medicine, the world is indeed ready for the practical and all comprehensive treatment of the art of healing as given by Bahá-'u'lláh and 'Abdu'l-Bahá. The Bahá'í Movement has the distinction of being the first religion definitely to inculcate a science of healing. What this Bahá'í teaching is will be described fully in the ensuing article.

* * * *

“Religion and science are intertwined with each other and cannot be separated. These are the two wings with which humanity must fly. One wing is not enough. Every religion which does not concern itself with Science is mere tradition, and that is not the essential. Therefore, science, education and civilization are most important necessities for the full religious life.”

'Abdu'l-Bahá.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

JANUARY, 1931

NO. 10

CONTENTS

	Page
Science and Religion, 'Abdu'l-Bahá	305
* * * * *	
Editorial, <i>Stanwood Cobb</i>	291
Medical History and the Art of Healing, <i>Zia M. Bagdadi, M. D.</i>	294
Above the Color Line, <i>Coralie Franklin Cook</i>	300
Beware of Differences, <i>Harry P. Frantz</i>	306
From Molecule to Man, <i>Loulie A. Mathews</i>	309
Through A Wide Angle Lens, <i>Dale S. Cole</i>	312
The Expectation of the Ages, <i>Keith Ransom-Kehler</i>	316

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'í

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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THE UNSEEN WORLD

* * *

Life put within my hand a slender thread
Of tenuous beauty and of fragile strength,
Like unto the strand a spider weaves
That breaks not easily tho' holding in its length
The sparkling crystal beauty of a thousand drops of dew.
Ever it led me on seeking through all my days
The Unseen World. Past rigid beauty set
In liturgy; simplicity that sought for truth;
Goodness formed in deeds of kindness
Until that glorious day
The Message of the blessed Ridvan
Pierced all my being with immutable Reality.
As a rose garden hid behind a wall
Proclaims its presence by perfume rare,
Yet is not seen; the sweeping winds bring
Witness from the Unseen World.
Fragrance of Love and Unity, source
Of all I passed before. The winds of El Abha.

Gretchen Westervelt.

The Bahá'í Magazine

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"You must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you."—*Abdu'l-Bahá*.

"How CAN I perfect myself as a Bahá'í when my daily work absorbs all of my energy and I have little time for reading and studying the Bahá'í teachings? I wish The Bahá'í Magazine could give me aid in this direction," so states a letter recently received.

This is indeed a theme worthy of many articles which we hope will flow to us in answer to such a need. Meanwhile there can be no better subject for an editorial than this very problem of how to grow spiritually when there is little time left from a busy working day for spiritual study and for meditation.

It would seem that such a humdrum life was deprived of opportunity for spiritual growth. Just the contrary is true however, for work is perhaps the greatest opportunity life offers for development and expression of the spiritual; because of its very handicaps work offers the best field for distinctive effort toward spiritual growth. The working day is full of those little tests which are so necessary to show to us our true spiritual station: tests to one's patience, to one's kindness, to one's spirit of service, to one's love and faith toward mankind and God. The more easy and secluded life of

the home, or life free from affairs, does not afford such opportunities for tests and such means of growth. An individual under these circumstances may feel complacently amiable and conceive of himself or herself as rather adequately fulfilling the spiritual injunctions, when in truth the reality of that person is not in such a condition of perfection; for there has not been acquired through daily practice the strength of will, the effort, the patience, the active kindness and spirit of service which daily work, no matter how humdrum, calls forth. We grow by striving, not by dreaming of how to be perfect; and in the very strife of the business world souls grow strong, just as generals prove their valor only on the field of battle.

THERE IS STILL another direction in which work is a splendid spiritual opportunity, for here is the greatest field of service. Indeed work, as modern thinkers and industrialists perceive, must, to be perfect, be an expression of the will-to-serve. All work, no matter if it is in exchange for money, is a form of service. However, just as the form is lifeless without the spirit, so work loses its advantages

for spiritual welfare if not done in a spirit of service; the more conscious and sustained that spirit is, the more powerful is the spiritual growth. One can in fact so perfect one's spiritual attitude toward work as to make it pure service, all commercialism being withdrawn from the inner consciousness. It is not necessary—so state even practical men of affairs—to connect one's work consciously with motives of gain. If the idea of service is predominant, the gain, says Mr. Ford, will take care of itself. Thus one can in reality free one's work-life and one's daily tasks entirely from self-seeking motives, functioning only in the spirit of service; and yet find the universe supporting one in all the necessities of life.

It is only work done in such a spirit that is equivalent, 'Abdu'l-Bahá tells us, to prayer. This is a very important point to realize and one hard to appreciate; for it is difficult to conceive that sweeping a floor, or waiting on the table, or selling goods at a counter, or typing, or teaching, is actually equivalent to prayer. Yet we are told so in the divine teachings, and such is the case when the spirit is that of pure service.

The most striking example I have seen of this truth was at Haifa, Palestine, in 1910, when upon being greatly impressed at the sight of a venerable patriarch in the group meeting around 'Abdu'l-Bahá, I inquired who that most saintly looking man was and found that he had been the cook and devoted servant of Bahá'u'lláh. Truly I say his face stood out in all that group of followers as the most distinguished in spirituality.

THIRDLY, there is marvelous opportunity through work to try out and prove the power of the Holy Spirit to flood our lives. Work can be done as the expression of individual ability, which is limited in us all; or it can be done through the aid of the Holy Spirit, which is limitless. Let us make our work, no matter what it be, a true expression of the divine creative force—that Force which both created and sustains the universe. At this point work ceases to be a task and becomes a creation. Every individual through such a surrender of self to the universal as to become a channel for divine inspiration, could work as the artist works and find that joy in work which every artist knows. It is just this point of creativeness which lifts work up from drudgery to an art.

Now there are many tasks which it might seem ridiculous to connect with creative power, but be sure that there is in reality no task in the universe in which the doer cannot function through aid of the creative force. So nature works, from her humblest to her greatest tasks; from building the atom to building the universe itself. Those who work aided by this creative force are true Builders, servants of God in the development of Being. "The body of man," 'Abdu'l-Bahá states, "is created for this world but his heart is made for the habitation of the Holy Spirit. . . . When you are plowing the ground, or sowing the seeds or reaping the harvest let all your thoughts and subconscious thinking be of God. Your hands and feet will be working but your heart must be attached to the Almighty."

So MUCH for perfecting one's spiritual life. But that is only half the end and aim. Every individual must, at the same time that he is speeding his own development, be demonstrating to the world the spirituality that is within him. Especially is this so in the Day of a Manifestation of God, when the world watches and judges every adherent of the new faith by his deeds rather than by his words. Every Bahá'í has not only a great opportunity but a great responsibility to demonstrate to the surrounding world the inspiration and sustaining power of the Cause even in the midst of the daily life. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," said Christ. And it was these very good works which Christ enjoined upon His followers that were the chief means of confirming others in the faith.

Bahá'ís should stand out and shine like the sun, says 'Abdu'l-Bahá. Distinction does not mean, as in the fairy tale, that a Cinderella become a princess; or that a newsboy rise to the Presidency. By standing out with distinction

'Abdu'l-Bahá does not mean to rise to a greater station in life, but to ennoble the life we live from day to day. This is the distinction which He enjoins upon us, and here is perhaps the greatest opportunity which any individual has to spread the Cause which he holds dear.

Any one who can live kindly, generously, magnanimously, radiantly, demonstrating sustained joy and faith in the midst of the drudgery of life, will do far more to convince onlookers and companions in work of the efficacy of his religion than if he shone in golden robes and spoke with organ voice majestic principles of truth.

Therefore we see that the day's work instead of being an obstacle to spiritual growth, is the greatest opportunity that life affords. But in it one should never lose consciousness of the divine. A few words and phrases of prayer silently uttered from time to time help to lift the thought, even in the midst of action. Every moment must be transfused with the divine love and aid.

It is thus that people become saints through work. And when we come to think of it, do we know of individuals who have ever become saints in any other way?

"The Bahá'ís must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire: not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the Love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world: for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you."

'Abdu'l-Bahá.

MEDICAL HISTORY AND THE ART OF HEALING

ZIA M. BAGDADI, M. D.

The first part of this series was published in the December Bahá'í Magazine and covered briefly the subject of medical history up to modern times. In this, the second chapter, the author describes material and spiritual healing.

THOUGH the science of medicine, with all its branches, and the art of healing have progressed a great deal from the time of the Babylonians until now, in the days to come the methods of healing will be a hundred per cent better than now. In the future diet will replace most of the bitter medicines and nasty drugs. Some of our physical ailments are caused by a disturbance in the proper balance of the elements that constitute the body. For example, in a diabetic person, the carbohydrates—sugar and starchy elements are increased; and in the anemic, the iron elements of the blood are diminished. In both cases, the correct balance of the elements of the body is disturbed. Since the body derives all of its elements from food, the most scientific and logical method of restoring the normal balance must be through food and correct diet. Thus any one can understand why a diabetic must not take sugar and starchy food, and the anemic must take food rich with iron.

All the animals get sick. All the birds get sick. They do not go to doctors nor do they consult specialists. Then how do they cure themselves? Simply by eating the proper food, avoiding any thing the body does not need and selecting what is needed. Their only doctor is their natural instinct which

works through the senses. A donkey once was very ill and nobody seemed to know what troubled him. He refused to eat until some one brought him thorny cactus which he ate immediately and got well. The animal was suffering from a deep abscess in his throat which needed lancing, and the cactus thorn performed that simple operation.

Unfortunately man, the highest type of all other creatures, is the most stupid and helpless fellow when it comes to curing himself. He likes what harms him and dislikes what is good for him. But man can and will learn how and what to eat correctly if doctors and healers teach the truth about diet; and without self-interest, prejudice, or exaggeration redouble their efforts in educating the public.

Should man become a vegetarian? Were we extremists our answer would be, yes, certainly. But because we prefer moderation in all things, our answer is, yes, but gradually. Because heredity is a great factor in human life and the fact that the man of today has inherited from time immemorial the habit of eating meat, and has not yet educated himself in knowing just what he should and ought to know about food, therefore, man must for a while continue to be a meat eater, gradually lessening however the amount of meat in his diet.

Food is important, but sleep is more important than food, and happiness is most important of all. To make a patient happy is to hasten his recovery.

IN THE FUTURE, *materia medica* will form only a small part of the healing art for there are other more efficacious methods of healing.

The important subject of spiritual healing is fully explained by the great Teacher and Master, 'Abdu'l-Bahá, in the book called, "Some Answered Questions." I have learned from Him in a short time more than I could learn in my lifetime from the Medical Schools of the East and West. He divides spiritual healing into four kinds, namely, two kinds of spiritual healing by material means, and two kinds by spiritual means.

The first spiritual healing by material means can be obtained by *contact*—that is, instead of taking medicine, the sick can be healed by coming in contact with a strong spiritual healer. For just as certain physical diseases are contagious, likewise health is contagious. Suppose a person suffering from pain due to congestion of the blood, or nervousness due to poor circulation, should go to a cheerful, strong healer, or suddenly come in contact with happy and charming company. What happens? No doubt such a contact will act on his nerves as a nerve stimulant or tonic. The nerves which control the blood vessels when thus stimulated, will in turn transmit that stimulation to the arteries and veins, dilating their lumens, improving their circulation, and relieving the congestion. And that

causes the pain and nervousness to stop. On the other hand, should a sick or even a healthy person come in contact with a frightful object, as in the case of great fear, his face becomes pale, his lips white, his extremities tremble and he may collapse and faint. This is because fear shocks the nerves which in turn causes the blood vessels to contract, impairing circulation. It is evident, therefore, that for certain nervous diseases, spiritual healing can be obtained by contact with a strong, optimistic, spiritual healer.

THE SECOND SPIRITUAL healing by material means is by the power of *touch*—that is, the strong healer, by touching or placing the hand on the affected part will impart relief. This is because in every human being there is a magnetic power or electricity. Thus, from the hand of the healer, a current of human magnetism or electricity flows and stimulates the nerves, relieves congestion and improves circulation. When a baby falls and injures its little hand, it usually cries until the mother picks it up, and probably kisses the sore part. Then the baby's cry ceases, often as suddenly as it started. Was the baby crying for that kiss? No, it is the magnetic force and the electric current flowing from her gentle lips and arms that help the baby when it is distressed by pain and weakness.

THE THIRD SPIRITUAL healing by spiritual means is obtained by concentration faith and prayers:—

The power of *concentration* has a great effect. That is, the mind can produce great power through con-

centration. For example, from the modern hose of a fire-extinguishing engine, a stream of water can shoot up in the air more than 120 feet high. But Lake Michigan, more than 300 miles long, or even the greatest ocean in the world can never rise so high. This is because there is a power of pressure behind the water in the hose. And that is the power of concentration. Thus, when the human mind concentrates on health or sickness, it attracts either one, as a powerful magnet does to a piece of steel. Moreover, this world is full of good and bad things. When you think of good things, through the power of imagination and concentration, you feel happy; and when you think of unpleasant things, certainly you can feel very unpleasant. Therefore, is it not better for man to heed the unanimous advice of all the divine and spiritual physicians, the true and great prophets, who taught "See no evil. Hear no evil. Speak of no evil and think of no evil"?

Moreover, how often it has happened that you felt sore all over, depressed and melancholic, you did not care to go anywhere or see any body, you felt sick mentally and physically! Then suddenly and unexpectedly you received the greatest news of your heart's desire: perhaps your loved one just arrived in town and called you up from the station, or you unexpectedly received money due you, and could now pay bills and debts. What did you do about it at that moment? Did you remain in bed, pull the covers over your eyes and try to sleep? Or did you jump out of the bed, and rush to answer the

happy call? Yes, that was what you did, and you forgot all about pain and troubles. This is the power of concentration. This is the miracle of determination. This is the effect of will-power. Therefore, when the mind of the healer and the mind of the one seeking health are concentrated on health the desired results can be obtained.

FAITH is important. Millions of people in India touch the tail of the white elephant or the sacred bull to heal their ailments. Millions of Arabs, Persians, Turks, Russians, Egyptians, and others from the near and far East, travel thousands of miles and make pilgrimages to the holy city of Mecca, and its sacred well, the Bir Zam-zam, and to Jerusalem and the Jordan to fill their bottles from the holy waters for blessing and healing purposes. A great many also go to the holy shrines of the saints in the Holly Land and in Iraq (Baghdad) to get some of the sacred soil to make out of it mud pills and give to the sick as you would take and swallow a medicinal pill. And they get good results. Yet every one knows that in the tails of the white Indian elephant and bull there is no such thing as power of healing. Nor can there be any healing power in the waters and soil of the shrines in the holy cities. Then where does healing come from? It comes from *faith*. Therefore, he who wishes to obtain spiritual healing must have faith in the healer.

PRAYERS should be considered in this life in the same way as the life preserver to a passenger on a boat. For the effect of a sincere

prayer is not less than concentration and faith. Prayer is a strong magnet that attracts the mercy and bounty of God. Consider how the thirsty plants attract the bounty of the gardener. The heart of the gardener is moved only when his plants and flowers pray to him for water; they appeal to him by the humble attitude of drooping their heads and the wilting of their leaves. The gardener is fond of all his plants, but he pays attention only to those that show their need of help and he gives them plenty of water. His mercy and bounty goes to the humble among the flowers, not to the one whose head stands high as an arrogant person. In like manner, man who is the highest and noblest tree of the garden of existence can attract the mercy and bounty of the Heavenly Gardener His Creator—through prayers.

Another benefit of prayer is that it imparts true happiness to the human heart and soul. For true happiness exists only when the mind and the heart are free from worry. Therefore, when you have faith in prayer you free yourself from worry, and are filled with hope and cheer. Thus, he who believes in the efficacy of prayer is much happier, lives better, sleeps sounder than one who does not believe.

Furthermore, prayer should be considered as the best means of communication with God, the Source of all good. As a loyal lover yearns to commune with his beloved and benefactor, how much more the loyal creature must long to commune with his Creator? Also, just as it is the duty of the patient to

ask his physician for all that he wants, in like manner man ought to ask his needs from the All-Provider. When our prayers are not answered it is only for our good, if we are of those who know. A good mother does not always give her little child the thing it cries for, because that thing may bring disaster to its life. Therefore, the merciful mother and father heed the cry and grant the child everything that is conducive to the happiness and growth of its body and soul. They are neither deaf nor cruel when they do not heed the hundreds of silly requests made constantly by their little child. Likewise, man has many wishes that sometimes are more dangerous to him and to society, and even more destructive than children's notions. Therefore, while praying, our real prayer from the depth of the heart should be: Lord! Thy Will be done, not mine." Last but not least, man should be reminded that divine and natural laws are not to be violated. He must not break these laws, and then wail because his prayers are not answered.

THE FOURTH SPIRITUAL healing by spiritual means is through the power of the Holy Spirit. That mysterious power works through the Divine Manifestations Moses, Christ, Muhammad, the Báb, Bahá-'u'lláh and 'Abdu'l-Bahá, and before them all the ancient prophets had that power. How well I remember the time when I was burning with malarial fever in the city of 'Akká in the Holy Land. I was attended by a prominent physician, who notwithstanding all his medical skill and all his

quinine pills, was unable to lower my high temperature. Finally, in a delirious condition I was carried from the pilgrimhouse to 'Abdu'l-Bahá's home. He came down to see me, and after feeling my pulse, He ordered a glassful of iced lemonade and told me to sip it slowly. I took it and fell asleep, for two hours. Then my good old doctor called and found me sitting up in bed, smiling, refreshed and with normal temperature. I did not hesitate to tell him how I enjoyed that glass of lemonade. And by the way during all the time of two weeks that I had such a high fever, that doctor would not even let me have a cold drink of water, not a drop. Whereupon he nodded his head and said. "The Master has cured you!" Yes, with lemonade, or sour milk or rock candy, 'Abdu'l-Bahá used to heal the sick.

But you will be surprised to know the number of people who died in 'Akká with their stomachs filled with lemonade or sour milk. This is because on seeing or hearing how that wonderful Master was healing so many of the sick with such simple things as lemonade, or sour milk, others thought they could do the same. They did not realize at the time that it was the Holy Spirit behind the sour milk or lemonade that had the power of healing!

That mysterious power of healing through the Holy Spirit may also find a channel through the pure and sanctified souls such as true disciples, and sincere spiritual physicians. But those who attain to such a station are very rare indeed.

JUST BEFORE leaving the medical school of the American University of Beirut, Syria, about twenty-two years ago to come to America, a number of medical men and students, myself included, heard from the lips of 'Abdu'l-Bahá His views on medical ethics. He said in effect:

The duty of a doctor is to be divine in character and merciful in heart. He must meet the patient with a cheerful smile, not with a stern and frightful look. He must give ample time to find the cause of illness, then prescribe according to the correct diagnosis. If he has no time to spend on a thorough examination, he should not take so many cases that he cannot handle, but rather refer them to another doctor. And last, but not least, he must not give less attention to those who cannot pay their bills. Any doctor who characterizes himself with these qualities, is verily an angel of life. Otherwise, he is an angel of death!

In the writings of Bahá'u'lláh you can find everything your heart desires, even on the subject of healing for He has given great treasures of wisdom. His first advice is, "when you are sick, go to the skillful amongst the doctors." And the following words are from the writings of Bahá'u'lláh in Arabic which may be quoted here, not as the text, but from my own memory:

Do not eat save when you are hungry and do not drink after retiring to sleep. (Perhaps this is to avoid the habit of getting up during the night to drink cold water.) Exercise is best before meals, thereby the organs become strong; but it is dangerous when the stomach is full. Take medicine when needed, and leave it alone when the body is normal. Do not take any food save when digestion is completed and do not swallow until after thorough mastication. Heal the sick first with diet, then with medicine. If you can find what you need

for healing in a simple remedy, do not use a compound medicine. When incompatible foods are served, do not mix them, be contented with one variety. Begin first with the simple or light food, then the heavy or coarse, and take the liquid before the solid. To eat one meal on top, or shortly after another, is harmful, beware of it. When you start to eat, begin in My name, the Most Glorious, and finish with the name of God, the possessor of the throne and the earth. Whatever is difficult to be masticated—too hard on teeth—is forbidden by the wise. A little food in the morning—a light breakfast—is like a light to the body. Stop all bad habits, they are the cause of unhappiness in the world. Find the causes of disease. Be moderate in all conditions, by this, the body is kept from fatigue and that tired feeling. Shun worry and anxiety, therein is a black calamity. Say! Jealousy eats up the body and revenge burns up the

liver, as fire consumes the wood. Avoid both as you would avoid the lion. To purge the body is essential during the mild seasons. He who overeats, his illness will become more severe. . . .

And here is Bahá'u'lláh's message to the doctor and the sick:—O Doctor! Heal the sick by mentioning the name of your God, the possessor of the day of judgement, and after that, use what God has destined for the health of the bodies of His creatures. By my life! The doctor who has quaffed from the wine of my love, his visit is healing and his breath is mercy. Say! Cling unto him for the protection of health. He is confirmed by God in his treatment. Say! this profession is the most honored of all other professions, because it is the greatest means from God, the Life-Giver of the dust—to safeguard the bodies of all people, and He has placed it at the head of all other sciences and wisdom.

(To be Continued)

Under the title, "Things To Think About," Milton M. Schayer, columnist in the Intermountain Jewish News of Denver, Colorado, devotes one of his columns to the following statement of some of the principles of the Bahá'i Movement as sent to him by Willard P. Hatch of Los Angeles, Calif.

"Willard Hatch probably will never make the front page in any sort of scandal, so his name will not be generally known, The world, however, is a better place in which to live on account of his work. He is devoting his life to spreading the gospel of the brotherhood of man as enunciated by the Bahá'i Movement, and he asks that a friendly word be said for this unselfish and humanitarian cause. They advocate searching for truth and want mankind to abandon all superstition and prejudice. They believe in the "oneness of mankind," and that religion must be a cause of love and harmony else it is no religion; and they also believe that religion must go hand in hand with science. Faith and reason must be in full accord. These are just a few of the principles they preach, and fortunately as the years go by more people learn to practice them."

ABOVE THE COLOR LINE

CORALIE FRANKLIN COOK

*"Verily the century of radiance has dawned, minds are advancing, perceptions are broadening, realizations of human possibilities are becoming universal, susceptibilities are developing, the discovery of realities is progressing. * * * Do not only say that unity, love and brotherhood are good; you must work for their realization. * * * In the sight of God color makes no difference at all. He looks at the hearts of men."* 'Abdu'l-Bahá.

HIS sketch, concerning a man, begins with a woman. She was a little woman, brown of face, bright of eye, with a low voice and gentle manner, and she was the mother of three small children. The father, a high-grade mechanic, died when his son Ernest was only four years old, and for him and a younger brother and sister the young widow set herself to be not only guide and director but bread-winner. She had some education and so could teach an elementary school. Donating a part of some property accumulated by the thrifty husband to the establishing of a school in her home city (Charleston, S. C.) she was for a number of years its principal. Mrs. Just's accepted labor brought her in touch with the lowly and needy colored people of that city and she enlarged the scope of her endeavors to include much unpaid service to these her neighbors.

In that school-house to which she had dedicated a part of her own small holdings she opened a night school and conducted a Sunday school, and when no preacher was at hand, held religious services and pointed the way to right-living and to progress.

It was in his mother's school and in her Sunday school that Ernest Just's education began.

It was a day of small beginnings, offering perhaps no suggestion of the great future which lay ahead, unless indeed that mother's faith and courage fed a something in the spirit of that son of which both may have been, even then, dimly conscious and which these later years have seen quickened to a veritable flame.

All during childhood and on into youth Ernest Just must have been receiving impressions that did not add to his happiness. In a lad of different training and temperament they might have subtracted from his self-respect. Not so with him. He became aware of a world from which he was shut out—a world of wealth, of opportunity, of achievement, of power safe-guarded and made exclusive by a color-line. But he had found another world—a world of thought! And in it he dreamed and worked and revelled.

By THE TIME he was fifteen that messenger of light, the Northern school-maam, had invaded his school. One such was quick to discover this wide-eyed, serious lad who always knew all of the lesson assigned, and often showed hunger for more than the text-books contained. On one memorable day she drew from him the confession that he was torn between the desire to

go North and be educated, and a sense of duty that prompted him to go to work and make life easier for the mother who had done so much for him. This teacher wisely pointed out the possibilities which a liberal education would open up that could never be realized if school were abandoned at his then stage of advancement. She did more, she paid a visit to the mother and was surprised and delighted to find her sharing her son's ambition.

There seemed only one obstacle. There was not sufficient money to finance the adventure. But here the lad himself came forth with a solution of the problem. He would work his way. Others had done it. Why could not he? One of the things which Dr. Just recalls, with a twinkle of the eye, is the grave concern of some of their friends! "Don't let that boy go *way up north*," they protested to his mother; "he aint so strong and he's bound to catch cold, then what'll he do 'mong strange white folks? He'll just lay down an' die." "Well," responded the far-seeing mother, "I'd rather he'd die trying to make something of himself than to live and be no good to himself or the world." And so, inspired by that Spartan-like mother, Ernest with little of this world's goods but mightily endowed with courage and capacity, set forth for the "cold" North.

Kimball Academy in New Hampshire has the honor of opening its doors to the young student. Although barely prepared to enter the lowest class, young Just completed the four years course in three years with honors. Meanwhile he had so distinguished himself for scholar-

ship that he had been made president of the school's debating club, and editor-in-chief of the Academy Magazine.

Graduating from Kimball was only a beginning. Ernest Just was headed for the heights of life. In the fall of 1903 he matriculated at Dartmouth College. Here the savings from vacation earnings were soon augmented by prizes and scholarships. Hamperings and disadvantages began to recede while progress and achievement took definite shape in the mind and life of this lone youth, battling his way forward, upward!

Then came the day of graduation with *magna cum laude*. What had happened? He had not only kept pace with his classmates, he had gone beyond them. Previous to this time no Dartmouth student had ever taken honors in two different fields, but he did. Mark his versatility. He made the highest mark in Greek ever awarded a freshman in Dartmouth College. In his sophomore year he bore off prizes, in his junior and senior years he won scholarships. It was I believe during his senior year that there appeared in the college magazine one of the tenderest, most beautiful tributes ever paid a beloved mother by a gifted son. Ernest Just was the author. Small wonder that it was predicted of him that he would succeed, no matter to what he might decide to devote his attention.

With this brilliant scholastic record fresh upon him, Mr. Just joined the Faculty of Howard University, Washington, D. C. Although he had come as a scientist, it is only fair to say of him that he brought to the institution its awakening as

to the dramatic gifts of its students. It was with a class in English literature that he demonstrated to the school and to the community the possibilities of developing dramatic art even among under-graduates. To some this may be forgotten or unknown history, but distinguished alumni working in these lines at home and abroad recall with enthusiasm the presentation *en costume* of two legitimate dramas under the direction of Prof. Just, and the overwhelming surprise and delight of the crowds who came to look and listen.

BUT THE WINDS of Destiny were blowing the bark of this young scholar into far different channels. Prof. Just began to spend his summers in research work in the Biological Laboratory at Wood's Hole, Mass. In 1916 he was given the degree of Ph.D. at the University of Chicago. And from now on he travels so fast that one grows almost dizzy in watching his flight; nor can one lacking scientific knowledge essay to give adequate description of that flight.

His interest now lay chiefly in the subject of fertilization concerning which he made valuable discoveries and wrote extensively. He was one of the authors of "General Cytology," collaborating with such distinguished scholars as Dr. Lillie of the University of Chicago; Dr. Morgan, President of the National Academy of Sciences; Dr. Jacobs, Director of the Marine Biological Laboratory, and others. By degrees his name and his fame were being cited in foreign magazines and in 1924 he was the choice of a group of German scientists to

prepare a monograph on "The Functions of the Cell." He contributed to a set of books on chemistry; was placed on the editorial staff of a scientific journal published in Berlin, Germany; assigned to similar position on equally important periodicals at home, in Chicago and in far away Japan, while significantly enough, he became a member of the staff of the official periodical of the Marine Biological Laboratory in America where he began his scientific investigations. Honors were heaped thick and fast upon the now distinguished scientist. He was made a Fellow of the American Association for the Advancement of Science, also member of the American Society of Zoologists. He was awarded the first Spingarn Medal.

"No miser in the good he holds" is Dr. Just. To the aspiring student he is ever ready with timely advice or the helping hand. Ambitious study clubs turn to him for advice upon abstruse questions and he often puts aside scientific work to meet with a group of students when in simple compelling manner he holds forth upon some topic in which they are interested. On such occasions he is at his best. So he will be remembered by some readers of this magazine privileged to hear him at an interracial meeting under Bahá'í auspices.

IT WAS perhaps inevitable that the distinguished accomplishments of this man should attract the attention of that group of philanthropists who are consecrating vast sums of money to the encouragement of study and research that lead to the benefit of all mankind.

The Rosenwald Foundation has given the Zoological Department of Howard University of which Dr. Just is head, fifteen thousand dollars a year for five years with an additional five thousand dollars for equipment.

Dr. Just was able to spend last year in Italy where he engaged in the work that has become so dear to him and to which he has made definite and valuable contribution.

His attainments and popularity brought to Dr. Just a return engagement, and he had the overwhelming distinction of returning to Europe in the summer of 1930 to the city of Padua where as one of eleven of the world's greatest scientists he lectured to a Special Assembly of scientific folk.

One has to be little short of a magician to wrest from this great but modest man any account of his varied experiences, his marvelous triumphs. We all have heard how those European students are given to register approval or disapproval of the men who lecture to them. It has been learned that in Italy there came from the students in response to the last of his talks such spontaneous outbursts of cheering and applause as is rare even there. I tried to get from its recipient some account of it all, but he was so reluctant to talk of himself that I had to abandon the effort.

One particular experience among the many experiences that have befallen him is deeply cherished by the scientist, that is his stay at the Kaiser Wilhelm Institute in Berlin. He went there to lecture in response to an invitation from its founder, Adolf von Harnack,

author of *The History of Theology*, *Higher Criticism* and other works of value.

It is like a bit of beautiful drama, is it not, that this young man from the new world met and communed with this ripe old scholar of the old world only a few short months before the latter journeyed to the Great Beyond? May it not be a harbinger of what the future holds in store to be able to record that this eminent theologian was in harmony with modern scientific thought even to the extent of founding a school for its promotion? Add to this the fact that his work with a man of different race and younger generation is cherished by the latter as one of the most satisfying of all his many contacts and it becomes possible to go even farther. Why may we not forecast a day when East and West, youth and age, black and white, shall meet on one harmonious plane where religion and science shall have brought them?

It is the men who are doing the same kind of work that he is doing, dealing with the same problems, who say of Dr. Just that he is "one of the greatest scientists in the world today," but he wears his honors as all the truly great do—with unvarnished simplicity.

To those who do not know him well he may seem indifferent, at times perhaps almost rude. Not so to those who know him best. He is almost shy, yet out of those wide dreamy eyes he has a way of looking at one that might prove embarrassing if one lacks the sincerity, the probity, the honesty that are so dominant in his own character. He is tall, something over six feet I

should say, or at least he appears so when he stands beside his petite wife or is rollicking with the two girls and small boy who constitute the family group. This man of science has a mouth sensitive enough to belong to a poet. His voice is low and mellow, but capable of being very stern or very sympathetic as his students will tell you.

IN THIS STORY I have not told of that dark, dark day before the end of his academy life when young Just made a hasty trip southward to say good-bye,—the last good-bye to that mother whose gentle yet forceful character has without doubt been a great influence in all his career. Only rarely does he permit himself to speak of it. I have not dwelt upon the long struggle with the prejudices, the insults, the hypocrisies, the flagrant injustices that have been flung in the way of this man's progress. Steadily, bravely, he has refused to be conquered by them, aye, even to be *hindered* by them. Do not think he has escaped them. To one of his slightly brown complexion such experiences are inescapable.

"Why, then," do you ask, "does he not go to Europe where character not color is the measure of a man?" I will tell you why! To be the father or mother of a colored child in this the twentieth century of civilization is to live always on the borderland of tragedy, when not in the very centre of its sickening

whirl. When Dr. Just looks into the faces of his own beautiful children there surges up into his heart and mind millions of other faces—down in the swamps of Georgia, in the cottonfields of Mississippi, in cities and towns, in high school and college, in hovel and cottage and beautiful homes,—faces, faces, faces, all shut in,—*below* the color line! If you have managed to get a little closer to him than most folks he will confess to you in words like these: "I cannot leave them! I have tasted the joy of freedom, but I could not be happy if I failed to do my duty. I believe that Science is yet to play a large part in the development of human beings, and if I can help these boys and girls to look at life as a splendid adventure, and upon themselves as a necessary part of the great whole, I think it will mean more to me than work in the laboratories of princes or kings."

A scientist and a humanitarian! A master of the test-tube and a magician with the microscope, but above these a man who understands spiritual values and who has the inherited gift of relating these values to all work in his class-room. He lives above the color line! And in all of this is Dr. Just not among the few who exemplify in every day life this injunction of 'Abdu'l-Bahá: "By his arts, sciences, inventions and all of his work, man must reveal his highest capacity. * * * Work done in the spirit of service is worship."

SCIENCE AND RELIGION

SCIENCE may be likened to a mirror wherein the images of the mysteries of outer phenomena are reflected. It brings forth and exhibits to us in the arena of knowledge all the product of the past. It links together past and present. The philosophical conclusions of bygone centuries, the teachings of the prophets and wisdom of former sages are crystalized and reproduced in the scientific advancement of today. Science is the discoverer of the past. From its premises of past and present we deduce conclusions as to the future. Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. All created things are captives of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature's obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the "breaker" of the laws of nature.

This endowment is the most praiseworthy power of man, for through its employment and exercise, the betterment of the human race is accomplished, the development of the virtues of mankind is made possible and the spirit and mysteries of God become manifest. Therefore I am greatly pleased with my visit to this university. Praise be to God! that this country abounds in such institutions of learning where the knowledge of sciences and arts may readily be acquired.

As material and physical sciences are taught here and are constantly unfolding in wider vistas of attainment, I am hopeful that spiritual development may also follow and keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this great temple of learning, so also may the light of the spirit, the inner and divine light of the real philosophy glorify this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which binds human hearts.

—'Abdu'l-Bahá.

BEWARE OF DIFFERENCES

HARRY P. FRANTZ

The author of the following article is a student at the University of Pennsylvania, Department of Journalism. We are pleased to publish his brief review of the Bahá'í Movement in accordance with our policy of publishing frequently articles contributed by the youth of the world.

IN collegiate circles young men and women pride themselves upon their tolerance and flaunt their open-mindedness as though it were some phenomenon peculiar to a particular class of society. The Bahá'í religion is a direct challenge to this self-appointed intelligentsia to extend their tolerance from such obvious and personal considerations as color and race to a greater tolerance, that of the religious and spiritual life of other people. It offers opportunity for world tolerance that the real liberal will be only too glad to embrace.

Bahá'is ask no Christian to give up Christ; no Muhammadan to turn his back upon Muhammad; no Buddhist to disown Buddha. The Bahá'í religion does ask the world to look further afield than a faith or a sect; to substitute tolerance for bigotry; to accept every one of "God's Messengers." Muhammadans say, "There is but one God and Muhammad is His Prophet." Bahá'is would have us say, "There is but One God and in Him we are all one."

WILLIAM MILLER of Low Hampton, New York, was a scholar and a devout man. He believed the "two thousand and three hundred days" mentioned in the Bible,* referred to years not days and that

the time of the Second Advent of Christ was close at hand. Resourceful as well as mathematical, on May 23, 1844, he stood on the highest hill in Low Hampton with a little band of followers firmly determined to be a favorably-placed welcoming committee when the cloud bearing the returning Savior should appear. The heavenly visitation failed to function and the Millerites walked down the hill to repurchase their homes and substitute blue serge for their conspicuous white muslin robes.

William Miller was right. But contemporaneous events in Persia proved that his mistake lay in awaiting divine pyrotechnics while the Báb, the Herald of Bahá'u'lláh, the One awaited, was then "just another fanatic," and 'Abdu'l-Bahá, born on that same day in 1844, must have looked much like many another brown Persian baby. Today over half a million Bahá'is in Persia celebrate the date of Miller's unhappy climbs not because of William Miller, but because on that day the Báb, the forerunner of Bahá'u'lláh, declared this cause and began His ministry, and on that day the Son of Bahá'u'llah, the Center of His Covenant, 'Abdu'l-Baha (The Servant of God) was born. Now Bahá'is are to be found in nearly every country of the world with a

*Daniel 8:14

considerable group of believers in this Truth working with fervor to spread their religion in the United States.

MUCH as John the Baptist preached the coming of Jesus Christ, so The Báb (The Gate) preceded Bahá'u'lláh and proclaimed the approaching advent of One greater than Himself whom He called "Him Whom God shall manifest." Midst the overwhelming power of the Muhammadan religion some advanced thinkers dared to hope for something better and to these The Báb poured forth His sermons and His prophecies. So well did His eloquence and sincerity convert His few listeners that they in turn departed to spread His story of "a greater One to come" throughout all Persia. While His early mission, being localized, had allowed Him to remain unmolested, the later wide-spread success of The Báb led to His violent death; for the Muhammadan priesthood realized too late that they had underrated this latest Prophet. They revenged themselves upon The Báb with six years of persecution culminating in His death at the hands of a firing squad; but the message of the devout Messenger had taken root and His adherents grew in spite of fierce persecutions.

Among the foremost of The Báb's supporters was Mirza Husayn Ali, better known by the title of Bahá'u'lláh (Glory of God). Born of wealthy parents and with a youth spent in the highest of social circles, He threw Himself into the ranks of the followers of the Báb, sharing their persecutions. In 1852

He was thrown into a prison from which many of His fellow-believers went to a violent death. Bahá'u'lláh was assisted by the Russian consul who interceded in His behalf and testified to the purity of His character.

His freedom restored, Bahá'u'lláh lived in the wilderness for two years. His innate spiritual leadership was recognized by the Bábis. Bahá'u'lláh converted thousands with His sermons and the Bábí movement in Persia continued to grow until again the Moslem authorities decided to take a hand. This time exile was imposed upon Bahá'u'lláh and His family. In preparation for their journey to exile in Adrianople the famous twelve-day encampment in the Garden of Ridván was made. It was on the first of those twelve days in April, 1863, that Bahá'u'lláh declared Himself to be the One whose coming The Báb had foretold.

At Adrianople Bahá'u'lláh publicly announced His mission and was enthusiastically accepted by the majority of the Bábis who were known thereafter as Bahá'ís. A small minority, inspired by the jealousy of Mirza Yahya, Bahá'u'lláh's half-brother, attempted to make trouble for the Bahá'ís and the religious authorities, ever-seeking a way in which to attack the new and growing Faith represented the conflict in such terms to the civil authorities that in 1868 the Turkish government banished both Bábis and Bahá'ís; Baha'u'llah and His followers going to 'Akká in Palestine, a city with a climate so deadly the Sultan had reserved it for political enemies.

It was during this time of suffer-

ing that Bahá'u'lláh spread the message of the Bahá'í Faith throughout the western world by a series of letters written to the rulers of the principal countries. Queen Victoria of England replied: "If your religion be The Truth it will live." The Bahá'í religion has not merely lived; it has taken on new life and strength.

After many years the conditions of His imprisonment were improved and Bahá'u'lláh spent the last years of His life in comparative peace and comfort, passing away in 1892 at the age of seventy-five.

TODAY we marvel that a message could bring such persecution and suffering upon those who were faithful, and naturally we are curious to discover the foundation of such unbending faith and devotion. This message, for which men and women were content to suffer in prison and exile, had as one of its fundamental principles, the Oneness of Mankind.

J. E. Esslemont, one of the most prolific of Bahá'í writers, has declared: "One ploughs, another sows, another waters, another reaps, but there is One Lord who giveth the increase."

The beloved son and successor of Baha'u'llah, 'Abdu'l-Bahá, proclaimed the tolerance of the Bahá'ís by this declaration: "It is not necessary to lower Abraham to raise Jesus; it is not necessary to lower Jesus to proclaim Bahá'u'lláh."

Bahá'ís believe that some of the present day professing Christians have so weakened the teaching of Jesus that One is needed Who

will bring with Him a strong, vigorous belief, alike to all the world, and that Bahá'u'lláh is the vehicle chosen by God to transport a rejuvenated faith to a world that has strayed far from the teachings of earlier Prophets.

There is nothing revolutionary or iconoclastic about this Faith which had its beginning in the Birthplace of Religions, the Orient. In 1912 'Abdu'l-Bahá told the American people that "the solution of economic questions will not be brought about by array of capital against labor and labor against capital in strife and conflict, but by the voluntary attitude of good-will on both sides. Then a real and lasting justness of conditions will be secured." The most conservative of our business colleges now teach that doctrine to their students.


America prides itself on large college enrollments. The Bahá'í religion is not an ignorant faith. Bahá'u'lláh attached great importance to the equality of the sexes and one of the means He relied upon was universal education. "He who educates his son, or any other children, it is as though He hath educated one of my children."

The Bahá'í Cause would undertake the education of public opinion by the teaching of a tolerance that would bring the Christian into the synagogue and the Jew into the church. The Bahá'í religion would not have young people in the United States—the "melting-pot of nations"—asking, "I wonder if that girl is a Catholic?" or, "Do you think that fellow is a Jew?" 'Abdu'l-Bahá said, "Since all gather to worship God what difference is there?"

FROM MOLECULE TO MAN

LOULIE A. MATHEWS

The author has given us here in a simple and vivid form the story of life development from the first atom to the perfection of man himself, lord of the world of nature. In this treatment of evolution, some of the teachings of 'Abdu'l-Bahá bearing on the subject are interwoven, teachings which wonderfully illumine the puzzle of how life is evolved. This and the following chapter, which will appear in the February Bahá'í Magazine, were originally written as a "Child's History."

UR world is swung in starry space like an emerald ball tossed high against the sky.

There was a time when the earth was covered with water that hid the valleys and hills, and even the mountain tops.

A fierce sun beat down and dried little patches of earth, here and there, where the water was shallow. And plants sprang up. Neither animals nor human beings could have lived at this period of the world's history, as there was no air fit to breathe. After a while, the plants waxed stronger and more sturdy and exhaled gasses that helped to create for us the necessary atmosphere. But these plants upon land were not the first. It was under the sea that the earliest traces of life appeared. Water plants grew and after countless ages, animal life followed. Thus, a crude procession of living creatures spread from the water and began to cover the earth.

In those far-off days, inventions and discoveries lay in the invisible realm, waiting for man to develop and call them into everyday life.

It was to Evolution that God gave the gigantic task of developing man. The meaning of the word "evolution" is "to bring forth, change and perfect;" so you may well understand that *time*, as we know it, could play no part in such a labor. A million years was as

sunrise to sundown with us. There was no one to say "Finish this piece of work right away, for we are in a great hurry." No, everything moved slowly forward. To perfect a single form took so much time that no one could reckon it.

"These cellular elements have at some time been in the mineral kingdom. While in the mineral kingdom, they have had their coursings and transformations through myriads of images and forms."

We learn that our senses are not reliable sources of information. If we believe them we should think the world standing still instead of spinning round and round. We should look at a rock and believe it solid—immovable, instead of being made up of millions of separate cells. For the expression of all physical life is change and movement because everything on this planet is composed of tiny invisible cells: the air you breathe, the water you drink, the house in which you live, the mountain tops and the forests, even you yourself are composed of the cellular elements of which Abdu'l-Bahá speaks.

Ages ago these tiny invisible cells were dancing freely about the universe when Evolution called to them and said, "It is time for you to go to school," and started the various elements that now make up your body on a long, long journey. At the outset they came to a mysterious land, spoken of in the Bahá'í

Revelation as the Mineral Kingdom. This kingdom was a hidden treasure chest, containing wonders greater than any fairy story ever told.

Let us imagine ourselves far down under the earth, carrying a magic lantern, so that we can unlock the treasure chest and examine its contents. There were great caves in which heaps of leaves from prehistoric forests had lain. The form of the leaves had disappeared, and was replaced by a substance, solid and black, that today we see burning brightly in our fireplaces.

As we watch the flames making shadows on the wall, we must not forget the stately forests of long ago. The origin of coal.

Wandering about, we should come upon rocks of many hues, and blocks of marble, pink and white. Mounds of gold and silver, and veins of copper, that would make mirrors and ornaments for Egypt and Syria. Here were diamonds embedded in the rocks that were to sparkle on the fingers of queens. Rubies and emeralds to be woven into royal crowns, and jewel jade destined to adorn temple altars in far-off lands.

Into each one of these substances, the little invisible cellular elements plunged, working their way through the cruder materials and precious stones. Millions of years passed. Then the head master, Evolution, chose from among the elements, those ready to be forwarded into the *vegetable kingdom*—that kingdom lying in the sunshine under the blue sky.

ing accomplished their functions in the vegetable kingdom, the cellular elements ascend to the animal kingdom."

The new world in which the elements found themselves was full of gayety and freshness. Now they put on Nature's brightest colors, dressing in tints of the garden with broad green sashes. The trees, the flowers, the vegetables received them, as did the waving fields of grain. A happy rhythm was everywhere. Even during the winter sleep, dreams of spring stirred by sunshine and showers were ever present. It was like a long, long summer vacation. But at length the tireless master Evolution pressed them forward. It was time for a sterner school. Oh, with what regret they bade goodbye to the forest, stream and field, and sadly wended their way to the *kingdom of the animals*.

"In the animal kingdom again the elements go through the composition of myriads of images."

Loudly they knocked on the gate of the new kingdom, crying, "Let us in ! We come from the headmaster, we have gone to the school of the Mineral as well as the Vegetable, and have thus arrived at your threshold." The scholars soon made a tremendous discovery: In this Kingdom they could move about! What a delicious experience to run and jump after centuries of keeping still! Wandering about wherever curiosity prompted, brought greater knowledge of the earth than had been acquired through all the previous ages.

Everything in the Animal Kingdom was not easy, however: here food must be hunted; the young protected from fierce claws. And a

"In the vegetable kingdom the elements again had their journeys and transformations through myriads of conditions. Hav-

watch set for enemies. They endured cold and thirst and for the first time encountered conscious death. Yet these misfortunes served them well, for it brought them nearer and nearer to the end of their journey, until, without realizing any change, the elements crossed the borderland and entered the Human Kingdom.

"For every single phenomenon has enjoyed the postulates of God, and every form of these infinite electrons has had its characteristics and perfections.

"In the human kingdom the elements have their transformations and coursings through multitudes of forms. In short every single primordial atom has had its journeys through every state of life, and in every stage has been endowed with a special virtue and characteristic."

There was no use knocking here, for the gates were thrown open and it was plain to see no one was within. The Kingdom stood empty. Not knowing what else to do they sat down and waited for Evolution, who could be seen running towards them at great speed. "Your journey is ended," he cried joyously. "It was by means accidental that your experiences led you hither, for all the time while passing through the different degrees of matter, in all the varied kingdoms, you were potentially man." You can understand the word "potential" if you

think of an acorn in which is imprisoned an oak tree; with its trunk and spreading branches, all its potential life hidden in a tiny seed that can be held in the palm of your hand.

Evolution assured them that all the necessary tools for man's development were in the Human Kingdom. "There was only one key that would unlock the secrets of Nature: this key was to be found in man's brain." "You must adventure along new paths, relying upon your own initiative; yet, go not alone, but in the company of Courage and Patience. And have no fear."

And so the elements advanced and the tasks became more and more difficult.

Countless trials, countless failures there were before primitive man learned to make a fire, build a shelter, and to prepare his food. Painfully he mastered the rudiments of physical life, one by one. How many hundred years passed by while he gazed at the rushing waters, unable to invent even a rude raft with which to reach the opposite bank, while you and I thunder over that same water carried by a locomotive on a suspension bridge.

(To be Continued)

"In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal and from thence he has come onward to the human degree or kingdom. Throughout this journey of progression he has ever and always been potentially man."

'Abdu'l-Bahá.

THROUGH A WIDE ANGLE LENS

DALE S. COLE

HAVE you ever wondered which experiences the most joy, an astronomer looking far a way through his great telescope into dim distances, or the worker in the laboratory peering into the minuteness of things through a powerful microscope? Undoubtedly there is a thrill in each experience to the true seeker, for in each case new knowledge is being sought. Another building stone is in the process of being added to the foundation of the temple of knowledge. In each case truth is being sought through the sense of sight aided by wonderful lenses.

Science is teaching us to think abstractly. The final solution of a complex scientific problem regarding the universe may be an equation of symbols. Such an equation may express a law without explaining the meaning of the symbols. It is the meaning of the symbols which we must try to understand. The full import may lie beyond the bounds of human perception, but by trying sincerely to interpret these meanings into life, we will undoubtedly be led along the path of spiritual appreciations and away from the older, and no longer tenable, ideas of materialism. Spiritual progress has profound effects on mundane affairs.

"When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed

and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth," said 'Abdu'l-Bahá.

In prosperous times humanity is prone to be complacent. But in times of stress and bewilderment, when humanity realizes that it cannot completely control its environment, it instinctively looks upward to some source of help outside or above the material universe and its workings.

Human interest in spiritual or religious thought and possibilities is accelerating. There is increasing evidence that we are beginning to realize that "we cannot pull ourselves up by our own bootstraps." Science is frankly endeavoring to peer into the meaning of the symbols which so stealthily slip into the equations expressing natural laws.

Prof. Thomson, closes his most excellent little book "The Atom" with this very interesting suggestion:

"It is a remarkable instance of the unity of thought that a study apparently so remote from human emotion as atomic physics, should have so much to say on one of the great problems of the soul."

He refers here to the difference between living and dead matter, between the conscious and the unconscious.

In another place he suggests that what we may need is "a less ma-

terialistic view of the universe."

Prof. Albert Einstein has quite recently voiced ideas regarding science and religion which have caused considerable comment. (New York Times.)

He believes that neither a religion based on fear nor one embracing solely a social or moral idea of God are effective, but that gifted individuals and noble communities have had a *cosmic religious sense*, free from dogma and the idea of God made in man's image. This cosmic religious sense leads to a "definite conception of God." He believes that "the most important function of art and science is to arouse and keep alive this feeling in those who are receptive."

Whether we agree with him or not "that the only deeply religious people of our largely materialistic age are the earnest men of research," we can see much in his statement "that the cosmic religious experience is the strongest and noblest driving force behind scientific research." We can realize the worker's deep "faith in the rationality of the structure of the world." We can see that the men of science are devoutly seeking by following at least one path, that of scientific method.

It is decidedly inspiring and stimulating when scientists of the rank of Thomson and Einstein direct thought into spiritual channels. It indicates that spiritual forces are working, however as yet generally unrecognized and possibly unanticipated. It tends to guide the thought of a world interested in science to the real foundations of the universe. Science in-

terests many because of its applications. These myriad applications result in material wealth, but the time is not far distant when the spiritual significances of science will far outweigh the others. To many, these brief and guarded suggestions of the men of science have greater inspirational value than many sermons. They indicate that spiritual values are being gauged as more and more important and fundamental.

One of the most intriguing and stimulating books of the hour is Sir James Jeans "The Mysterious Universe." Although not as comprehensive as Eddington's earlier "The Nature of the Physical Universe" it is a provocative challenge to think about the universe and the particle of it which we call home.

Jeans suggests that "the nature of ultimate reality can only be expressed in terms of mathematical formula." The mechanical and biological concepts of the universe have failed to offer complete and satisfactory explanations, and human intellectual activity has advanced so far that anything short of a complete explanation is not deemed adequate.

Certainty has given way to probability. Scientists no longer endeavor to state, in every case, that given a certain set of conditions, a second specific set of conditions or states will follow. They say it is probable that such will be the case. Determinism seems to have been given a death blow.

Because of advanced technique we are now able to deal with conceptions of particles much smaller than ever before. For this reason and others, mathematical averages

now have great significance.

He believes that the laws which nature obeys are not so much like those which a machine follows as those which govern a musician composing. The universe can probably best be pictured "as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker."

Present day pictures, which science draws, are mathematical ones, and "the universe appears to have been designed by a pure mathematician."

By pure mathematics is meant those departments of the science which are creations of pure thought as contrasted with applied mathematics which reasons about the external world.

Jeans believes that the final truth of a phenomenon resides in the mathematical description of it. Mechanical models no longer suffice, but mathematical formula do not tell what a thing *is*, only *how it behaves*.

"Today there is a wide measure of agreement, which on the physical side of science, approaches almost unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than a great machine . . . Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course our individual minds, but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

'Abdu'l-Bahá said, "When we speak of the soul we mean the motive power of this physical body which lives under its entire control in accordance with its dictates. If the soul identifies itself with the material world it remains dark . . . but if it becomes the recipient of the graces of the *world of mind*, its darkness will be transformed into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness; until it reach the apex. Then there will not remain any struggle for existence. Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue, for a sanctified soul illumines humanity and is an honor to mankind, conferring life upon the children of men and suffering all nations to attain to the station of perfect unity."

"There is, however, a faculty in man which unfolds to his vision the secrets of existence. It gives him power whereby he may investigate the reality of every object. It leads man on and on to the luminous station of divine sublimity, and frees him from all the fetters of self, causing him to ascend to the pure heaven of sanctity. This is the *power of the mind*, . . ."

It is intensely interesting to read Jean's last chapter in the light of the Bahá'í Revelation.

'Abdu'l-Bahá explains the third power of man "which is an emanation from the divine bestower; it is the effulgence of the sun of reality; the radiation of the celestial world, the spirit of faith, the spirit His Holiness the Christ refers to when he says, 'Those that are born of

the flesh are flesh and those that are born of the spirit are spirit.' The spirit is the axis round which the eternal life revolves. . . . This spirit of faith is the flame of reality, the life of humanity and the cause of eternal illumination. It inspires man to attain the virtues and perfections of the divine world."

Modern science has taken a huge step away from its older materialism when it quite frankly begins to talk of the mind, and of the universe being, perhaps, a great thought. A thought certainly is *not a material thing*. Perhaps it will not be so hard to take the next step and recognize generally the third power of man—the spirit of faith. It has already been suggested that our scientists may need a "less material view of the universe" to enable them to understand at least some of the meanings of the symbols which occur in the most accurate pictures of the universe—mathematical descriptions.

Perhaps the probabilities which theories and hypotheses seem to lead to will be found to be but another expression for the Will of God.

Mathematical pictures are the most complete but these equations are in symbols. What do the symbols mean? The whole course of science seems to be away from the tangible and towards the intangible. We can scarcely now expect a reversion to a physical or entirely materialistic interpretation of these mysterious symbols.

It was suggested that the thought comprising the universe is that of a *pure mathematician* and a *pure mathematician* does *not* reason about the *external world*.

Is it not clear that all of these extremely interesting speculations, and many more which might be cited, point to spiritual forces, spiritual influences, spiritual effects?

Our modern scientists are doing much to emphasize an increasing appreciation of the fundamental importance of things and forces which cannot be defined as purely physical or material. Current literature is rich in such highly interesting material. It is hard to understand why we go on placing such undue importance on the trivialities of life when there are such great things to consider. It is comforting to know that there is a great fund of knowledge which great minds are tapping and that when released, such knowledge always benefits mankind.

"Scientific knowledge is the highest attainment upon the human plane" said 'Abdu'l-Bahá "for science is the discoverer of realities. It is of two kinds, material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary, one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law."

THE EXPECTATION OF THE AGES

KEITH RANSOM-KEHLER

This, the fifth installment of the series under the title "The Basis of Bahá'i Belief," deals with the subject of biblical prophecy as reaching its fulfillment in the Manifestation of Bahá'u'lláh. In the present age the validity of prophecy is not a very current belief, nevertheless the mere fact that there have been hundreds of fantastical interpretations of bible prophecy is in itself no proof of the invalidity of prophecy. One cannot even from a scientific point of view dismiss with mere negation the whole matter of prophecy which forms such an integral basic part of the Judaic and Christian religions. A careful perusal of this article will be of interest to any one who desires to see to what extent the Bahá'i Movement is the fulfillment of the direct prophecies recurrent all through the bible. The Moffatt translation is used throughout.

THE most important question to every sincere and spiritually-minded person today is how he may know his Lord when He appears: for the signs of His coming are so evident that all save the dead are aware of them.

The Hebrew prophets gave clear evidence to the Jews of the conditions that would accompany the advent of the Lord of Hosts when He should tread upon the high places of the earth; Jesus Himself expounded the ways in which His followers might know His Spirit when it descended again into flesh.

Since the only evidences which the Christian accepts as sacred and authentic are these two let us examine in some detail this proof from prophecy concerning the Baha'i claim that Bahá'u'lláh fulfills the great expectation of the ages and has come in the fullness of time to usher in the Kingdom of God on earth, making of human hope, divine assurance.

Jesus instructing His followers as to "the time of the end" refers them back to Hebrew prophecy—let the reader note what Daniel said about it is His word on this subject.¹ Turning then to Daniel we

find an exact chronology of the events that are to transpire.² He assigns from the time of the rebuilding of Jerusalem in 457 B. C. (Ezra:7) seventy weeks of the sacrifice of Jesus. In Numbers 14:34 and Ezekiel 4:6 the symbolism of a day is interpreted as a year: therefore seventy weeks is four hundred and ninety days or, scripturally, years. When the thirty-three years of the life of Jesus is added to 457 B. C. we obtain the number 490. But in chapter eight we find the prophecy to which Jesus refers: "How long . . . to give both the sanctuary and the host to be trodden underfoot?" "Unto two thousand three hundred days." From the edict to rebuild Jerusalem until the year of the birth of Jesus there were four hundred and fifty-six days; this date subtracted from twenty-three hundred gives the date 1844. Daniel also gives the same date in another way. In 12:6 he gives it as a time, times and a half, or a year, two years and half a year. The sidereal year is three hundred and sixty days, twice that number is seven hundred and twenty and half of it are one hundred and eighty, which added give

(1) Matt. 24:15. (2) Chapter 9.

twelve hundred and sixty, after the daily sacrifice is abolished. This occurred in 622 A. D. Adding the numbers we arrive at 1882 subtracting the thirty-eight years difference between solar and lunar time we obtain 1844 which exactly corresponds to 1260 A. H., or Muhammadan reckoning.

To the wary this might seem like special pleading or adroit manipulation to establish a point, but the fact that in widely scattered lands (America, Germany, Bohemia, Sweden and elsewhere) without intercommunication or the knowledge that other groups were trying to interpret these passages, they all quite independently arrived at the date 1844. It might have been a coincidence had two groups agreed, but where six or seven without comparison reach the same conclusion, we are constrained to believe that the cryptogram is evident to those who seek its meaning.

In the Christian Bible John also refers to a time, times and a half, giving in the eleventh chapter a reference to three days and an half, and explicitly to "a thousand, two hundred and three score days."

Thus the date 1260 A. H. and 1844 A. D. are given in many references in both the Hebrew and Christian scriptures.

Daniel, to whom Jesus told His followers to refer, gives a second date: a thousand two hundred and ninety. Dating this from the declaration of Muhammad (for it concerns a similar declaration) we have the year 1864.

Americans are familiar with the story of the group in this country who found thus, in the prophecies,

"the time of the end." They now call themselves "Seventh Day Adventists," though at that time they were known as "Millerites." Interpreting the scriptures literally they gave away their property, severed all earthly ties, and clothing themselves in white went up onto the hilltops in New York state "to meet their Lord in the air." Similarly a group of Germans having independently found the same date repaired to Mount Carmel for the same rapturous experience. Such was the origin of the prosperous German colony today living at the foot of Mount Carmel. The date on which these expectations were thus dramatized was May 23rd, 1844.

The date 1260, given as such in Revelation,¹ was also the date of Muhammadan expectation. "The year sixty" for a thousand years in Muhammadan history was spoken of as the time of the return of the Imam Mahdi.

On this very day the Glorious Báb in His tender youth arose as the consummation of the past cycle and as the Forerunner of the great Day of God for which the righteous were yearning. A young man of irresistible beauty and power, He established, in the six short years before His martyrdom, a following for "Him Whom God shall manifest" Who in nine and again in nineteen years would reveal Himself.

THE RELIGIONS of the world teach the appearance of two great contemporaneous Manifestations in this day: the Jews are promised the Lord of Hosts and the Messiah; the Christians the return of Christ

(1) 12:6.

and Elijah.¹ The Muhammadans, the Mahdi and the Messiah. But also forth from the Lord would come His Branch² His Servant³ reflecting His Light as the moon reflects the light of the sun. "Moreover in that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days"⁴: the religion revealed in this day shall be as great as all seven of the previous dispensations.

When Jesus was transfigured, previsioning the state in which He would next appear, the disciples saw two others with Him, whom they called Moses and Elijah.⁵ Daniel in his apocalyptic vision sees three: the man clothed in linen and one on this side one on that side of the river.⁶ In the Zoroastrian teachings three would arise in Persia.

The third figure in these predictions is 'Abdu'l-Bahá, the Arm that would rule for the Lord of Hosts.⁷ He was the oldest son of Bahá'u'lláh appointed by His Father as Center of the Eternal Covenant of God with man; to Bahá'is He is identical with Bahá'u'lláh⁸ differing from Him only in function: as for example the light and heat of the sun are two different functions. By this means, long prophesied, Bahá'u'lláh extended the rays of His bounty and blessings upon mankind by nearly thirty years.

'Abdu'l-Bahá, which means the Servant of God; the actual incarnation of that ancient agreement between God and His creation, taught in the sacred religions of the

world as the Covenant⁹; the Holy of Holies where man ever makes contact with His merciful Creator; 'Abdu'l-Bahá, the focal or pivotal point of Love and Unity in the world, was also born on May 23, 1844.

Thus we see that the chronology of prophecy was fulfilled by the declaration of the Báb and the birth of 'Abdu'l-Bahá.

When Daniel had his vision he was standing in the palace of Shushan in Elam. Glancing at the Biblical Gazeteer we find that Elam is Persia and that Shushan the capital is near the site of the present capital, Tihrán, where Bahá'u'lláh declared His mission. This was in 1853 (the first date given by the Báb) to a chosen few of His friends: in nineteen years or 1863 He made known His Station to a larger group and in 1864 (the second date in Daniel, 1290 days) He publicly announced in Baghdad His Purpose and Authority.

But according to Biblical prophecy the return of the human presence of God amongst men, was to occur on Mount Carmel:¹⁰ that is why the German group made their pilgrimage there to await His coming. Mount Hermon is also called Mount Zion¹¹ and between Mount Carmel and Mount Hermon is situated the city of 'Akká, well-remembered in prophecy.¹²

So clearly has this locality been established as the place of reunion when the Promised One should come—that during the second crusade in 1136 a band of monks settled on Mount Carmel for that sublime rendezvous. There to this

(1) Mal. 4:5. (2) Isa. 4:2; Zec. 3:8; 6:12-15; Jer. 33:15; 23:5. (3) Isa. 52:13. (4) Isa. 30:26. (5) Matt. 17. (6) Daniel 12:5-6. (7) Isa. 40:9; 22-23. (8) Baha'i Scriptures 527. (9) Isa. 59:21. (10) Amos 1:2; Micah 7:14; Isa. 9:35:2; Zech. 2:12. (11) Deut. 4:48; Ps. 133:3. (12) Isa. 65:10; Hosea 2:15; Joshua 7:24.

day their monastery stands on that brow where Carmel gently slopes into the sea. Bahá'u'lláh pitched His tent near there: once more He came unto His own, but His own folk did not welcome him.*

Turning to Micah 7:12-15, he says that in the day of restoration the One promised of God shall come from Assyria.¹ Examining a map of that period we find that the present site of Baghdád is included in that ancient empire. Bahá'u'lláh was first thrown into prison in Tihrán for allying Himself with the followers of the Báb in 1852. Banished to Baghdád the following year, He proclaimed His Station in 1864 on the eve of His banishment to Constantinople; from there He sojourned for a brief time in Adrianople whence He was sentenced to the penal colony of 'Akká—between Mount Carmel and Mount Zion in 1868. At 'Akká He passed from this earth, a titular prisoner, in 1892. In the twelfth verse it gives four different movements, in addition to coming from the fortified cities. The fourteenth verse² refers to the group of voluntary exiles who accompanied Bahá'u'lláh throughout His bitter trials and hardships, sharing the unspeakable abasement to which He was subjected. In the fifteenth verse Micah gives the days of Israel's coming out of the land of Egypt as the time during which the marvels of God will appear unto the Promised One: Bahá'u'lláh, as already stated, went into prison in Tihrán in 1852 and ascended from the world in 1892; 'Abdu'l-Bahá entered the prison of 'Akká with His Father in 1868, and was

freed by the Young Turk revolution in 1908: thus both terms covered exactly forty years.

Therefore we see that the Báb, Baha'u'llah and 'Abdu'l-Bahá fulfill the Christian and Jewish prophecies with regard to Their number, the time of Their Appearance and the place in which They should appear; the exile and wanderings of Bahá'u'lláh and His final coming to Achor³ and Mount Carmel was fulfilled; He Who would establish the Covenant and build the Temple of God was appointed,⁴ and so the expectation of those who can look with clear sight and pure heart has been satisfied.

The great burden of prophecy throughout the Old Testament concerns the dispersion and the return of the Jews; when the Lord of Hosts appears Israel will flowback to Palestine, and "sing there as in the days of her youth."

Of startling significance then was the issuing of the great Firman of Toleration by the Sultan of Turkey in 1844 permitting Jews to take up residence in Judea and Turkish subjects to become Christians. The world today is apprised of the Zionist movement which amply fulfills the ancient predictions; but not until the Báb declared the presence of Bahá'u'lláh in the world was this gesture of restitution made.

There is still another point before we finish with these proofs from prophecy and take up the next signs given by Jesus in the twenty-fourth chapter of Mark.

Bahá'u'lláh, Who was born Husayn Ali Mirza Prince of Nur, was a descendant of the ancient royal

*John 1:11. (1) Isa. 11:16. (2) Cf. Isa. 37:24. (3) Also spelled Akka. (4) Abdu'l-Baha.

dynasty of Persia. His grandfather was Prime Minister of the empire, His father a Vizier. Before His princely estates were confiscated and His rank reduced He often met with the followers of the blessed Báb, Whose Station as the Imam Mahdi, or Ga'im (as He is called in Persian) Husayn Ali Mirza immediately recognized before the world. In these meetings He was addressed by the supporters of El Báb as Jenabe Bahá. The name was given Him before His declaration. Choosing, as each succeeding Manifestation has ever done, the Name by which His followers shall call Him, this word, already given Him in recognition of His sublime character and attainments, was combined with the

Name of God (Allah, in the religion where He appeared)—as Jesus, for example, called Himself the Son of God, and Bahá'u'lláh became the title under which He went forth to conquer the world with His Love and Wisdom and to establish the reign of the Almighty on earth. Bahá'u'lláh means the "Glory of God" and prophecy rings with His coming. "The city needs no sun, for Bahá'u'lláh illumines it, and the Lamb¹ lights it up."² "The earth shall be filled with the knowledge of Bahá'u'lláh as the waters cover the sea."³ "Arise, shine for the light is come and Bahá'u'lláh is risen upon thee . . . and the Gentiles shall come to Thy light and kings to the glory (Baha) of Thy rising."⁴

(1) Abdu'l-Baha. (2) Rev. 21:23. (3) Hab. 2:14; Isa. 11:9. (4) Isa. 60:1 and 3.

(To be Continued)

THE CARMEL MONKS

A waxen Virgin hovers in the gloom
Lit with red gems and candles, and the fume
Of agate clouds of incense; heavy sighs
Hang listless in the air, and upturned eyes
Are straining for the brazen trump of doom.

The monks are waiting yet for Christ to come.
On Carmel mountain they have made their home,
Over the shore where the wan ocean dies.

To beautify His coming roses bloom,
And tuberose, and yellow Spanish broom,
And in the chapel singing voices rise;
But Christ has come, and gone again, and wise
Were they who kissed His feet and saw Him home.

—MARZIEH K. NABIL.

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

FEBRUARY, 1931

NO. 11

CONTENTS

	Page
The Man of Science, 'Abdu'l-Bahá	322
* * * * *	
Editorial, <i>Stanwood Cobb</i>	323
Body—Soul—Spirit, <i>Loulie A. Mathews</i>	326
The Great Discovery, <i>Esther Davis</i>	330
The Search Eternal, a Poem, <i>Philip Amalfi Marangella</i>	334
Cooperation—Spiritual and Material, <i>Beatrice Irwin</i>	335
Civilization, Race and Intelligence, <i>Stanwood Cobb</i>	338
The Means of Economic Relief, <i>Dr. Albert D. Heist</i>	344
Medical History and the Art of Healing, <i>Zia M. Bagdadi, M. D.</i> ..	349

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address. \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'í

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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THE MAN OF SCIENCE

SCIENCE is the first emanation from God toward man. All created beings embody the potentiality of material perfection, but the power of intellectual investigation and scientific acquisition is a higher virtue specialized to man alone. Other beings and organisms are deprived of this potentiality and attainment. God has created or deposited this love of reality in man. The development and progress of a nation is according to the measure and degree of that nation's scientific attainments. Through this means, its greatness is continually increased and day by day the welfare and prosperity of its people are assured.

ALL blessings are divine in origin but none can be compared with this power of intellectual investigation and research which is an eternal gift producing fruits of unending delight. Man is ever partaking of these fruits. All other blessings are temporary; this is an everlasting possession. Even sovereignty has its limitations and overthrow; this is a kingship and dominion which none may usurp or destroy. Briefly: it is an eternal blessing and divine bestowal, the supreme gift of God to man. Therefore you should put forward your most earnest efforts toward the acquisition of science and arts. The greater your attainment, the higher your standard in the divine purpose. The man of science is perceiving and endowed with vision, whereas he who is ignorant and neglectful of this development is blind. The investigating mind is attentive, alive; the mind callous and indifferent is deaf and dead. A scientific man is a true index and representative of humanity, for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions and happenings. He studies the human body-politic, understands social problems and weaves the web and texture of civilization.

IN fact science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected. It is the very foundation of all individual and national development. Without this basis of investigation, development is impossible. Therefore seek with diligent endeavor the knowledge and attainment of all that lies within the power of this wonderful bestowal."

—'Abdu'l-Bahá.

The Bahá'í Magazine

STAR OF THE WEST

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“We may think of Science as one wing and Religion as the other: a bird needs two wings for flight, one alone would be useless. . . . Religion and Science walk hand in hand, and any religion contrary to Science is not the Truth.” —'Abdu'l-Bahá.

THE EVIDENT disparity between science and religion, growing gradually through three centuries of the modern scientific age, has reached its culmination since the doctrine of evolution explained the method of progress of all life forms, while geology explained the development of the earth, and modern physics, chemistry and astronomy turned man's attention powerfully to the material universe. In proportion, the truths of the spiritual world have suffered great diminution of interest.

This strife between science and religion has proved quite disastrous to the emotional nature of man. It has caused blind and unthinking opposition on the part of the uneducated religionists to the clear truths of the scientific world, and such opposition to truth could not fail to have a disastrous effect upon those opposing it. On the other hand, this strife between science and religion has undermined the religion of the educated to such an extent that the intelligent class who are in effect the leaders of public life and thought are greatly lacking in spiritual faith and earnestness. Humanity cannot safely continue to function in this way—its emotional nature divided between alle-

giance to the truths of religion on the one hand and the truths of science on the other.

It is evident to any one who reflects on the subject that there can be no actual disparity between the truths of science and the truths of religion. For both science and religion are seeking to explain the universe and to discover the best ways in which man can harmonize himself with those cosmic laws which regulate all life. As there is but one universe, so there is but one truth about that universe, whether it be sought by the path of science or by the path of religion.

Bahá'u'lláh enunciated the great principle of unity between religion and science, and 'Abdu'l-Bahá the Interpreter and Expounder of the Bahá'í Faith states, in a way which can hardly be open to controversy, this great principle:—

“There is no contradiction between *true religion and science*. When a religion is opposed to science it becomes mere superstition; that which is contrary to knowledge is ignorance. . . . It is impossible for religion to be contrary to science even though some intellects are too weak or too immature to understand truth. . . . Put

all your beliefs into harmony with science; there can be no opposition for *truth is one*. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles—and then will mankind be united in the power of the love of God.”

FORTUNATELY there is a rapprochement going on at present between religion and science. Intelligent religionists, not only in Christendom but in the world of Islam, of Buddhism and Confucianism, are welcoming all the truths which science has to offer mankind. On the other hand scientists, finding the cosmos more and more mystifying and inexplicable at every step of their investigation, are now in a more hospitable mood toward the admission of spiritual forces in a universe in which matter has almost entirely disappeared before scientific analysis and philosophy.

Of late there have been pronouncements on the part of world prominent astrophysicists maintaining the essential reasonableness of believing in a divine force eternally at work in the universe, both cause and guide of all material phenomena. One of the most stimulating and helpful of such books is the recently published “Man and the Stars”* by Harold True Stetson, Professor of Astronomy at Ohio Wesleyan University and Director of Perkins Observatory.

In his chapter, “Has Science Displaced Religion?” he says:

“Nothing can be more disastrous to honesty of thought than to try to segregate scientific and religious ideas into water-tight compartments. . . . Science and religion when rightly scanned give supplementary views to a picture of life, vastly deficient when looked at from either standpoint alone. . . .

“At the foundation of science is the principle that the universe is orderly. The belief that this expression of order is the expression of a superior intelligence, an ultimate Personality, is a premise of all religion. . . . As the correctness of assumptions in science becomes substantiated through the consistency of subsequent experiments, so in religion the vindication of faith comes in the test of subsequent experience based on such faith. Many of the tentative hypotheses of science trace their origin to an intuition not unlike the intuitions of faith. But we cannot expect science to prove or disprove non-material realities. The existence of great personalities such as Socrates, Buddha, Jesus, and Lincoln, afford better evidence for the existence of a Master Personality than any laboratory experiments can offer. Water does not rise above its level, nor a personality above its Source.”

THE CONCEPT of God which is promulgated in the Bahá'í faith is of a type uniquely acceptable to scientific thought—a Divinity which in its infinitude is beyond the comprehension of finite minds. It is futile to attempt to describe in human terms this “One Power which animates and dominates all things, which are but manifestations of Its

* Whittlesey House, McGraw-Hill Book Company, Inc., New York.

energy.”* Man only wastes his efforts in metaphysical attempts as to the nature of Deity. The function of religion should rather be to help man find his proper relation to a universe which is the expression of this Power. It is the purpose of the great Prophets and Founders of religion—such as Moses, Christ, Buddha, Muhammad, Bahá'u'lláh—to help man adjust himself to the world he lives in. These Prophets demonstrate to humanity a truth most pregnant both for science and for religion, namely, that the Divine Power which lies back of all phenomena is a force of love, and that the universe is therefore a friendly home to man, serving both his needs and his aspirations.

Just as the religionist needs to take cognizance of the material discoveries of the scientist, so the scientist needs to take cognizance of the immaterial discoveries of the religionist and should be able to shift his attention from a universe of whirling electrons, atoms, planets, suns and island universes, to a world of Reality where the spirit that is within him can commune with the Great Spirit that is omnipresent.

WHEN we change our focus from the world of Becoming to the world of Being, we pass beyond the portals of time, which exists only in relation to the movement, growth, evolution of star-dust and life-forms. We pass also beyond space,

which is the habitation of matter only and not of Idea.

The world of Becoming is a busy workshop where the clang of the anvil, the throb of incessant activity, and the sweat of human and nonhuman labor fill the air. But the world of Being is a pleasant world—all serenity and peace like a secluded valley or like quiet ocean depths. Here no activity, no striving for progress, disturb the measureless tranquility of Perfection. From the world of Being radiates the world of Becoming—but though the latter is energy itself, the former is infinite repose.

The great teachers of humanity have known how to live equally in both of these worlds. In the world of Becoming they have played an important part, pushing forward by their teachings and lives the evolution of humanity. But when this titanic task has over-wearied them, they have known how to retreat into the world of Being and how to find there both peace and power to bring back to their work amidst mankind.

One of the most important functions which religion can perform for us is to teach us how to turn from the world of Becoming and explore the world of Being; so that we too may find peace and refreshment even in the midst of the turmoil of life, and thus become more effective in performing our modest share of the great task of building a better universe.

*Words of Wisdom, Baha'u'llah.

“Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of noble mindedness and glory are attained among the nations and people of the world.”

—'Abdu'l-Bahá.

BODY—SOUL—SPIRIT

LOULIE A. MATHEWS

In the January number the author gave us a vivid picture of the story of evolution "From Molecule to Man." In the following article she describes what man's birthright really is and how it is attained. Both of these articles were originally written as a "Child's History."

DOST thou think thy body a small thing when within thee is enfolded the universe?"**

We might compare the body to a nest of boxes. It is only the outer box that is visible. For a long time scientists and physicians were satisfied with having opened the first box, thus being able to study anatomy and the circulation of the blood. But as the light of Bahá'u'lláh spread, men began to see into all sorts of odd corners that had not been thought of before; they wanted to investigate everything. The scientists, therefore, set to work to construct a powerful glass that would greatly magnify objects. Lifting the lid of the inner box, they peered through the lens. Here were found heretofore unknown groups of living particles in the body, which they named molecules.

Once having discovered the molecule, the scientists were less satisfied than ever. Now they put their heads together, and their wits to work, and made another magnifying glass, many times more powerful than the last. This second magnifying glass was the power of scientific imagination and investigation. By these means it was discovered that the molecule contained particles of matter finer than any substance ever dreamed of! The molecule, in fact, contained the atom. Unbelievable! Extraordin-

ary! It seemed useless to search farther, there could be nothing more. So the smallest box lay unopened. But progress does not stand still, and after about twenty years again the power of scientific investigation cleft the atom and there inside, were seen bobbing about, electrons and protons. The most minute division of matter; but of tremendous importance. For herein lay a secret evolution had never before divulged, and one that makes us understand a little of 'Abdu'l-Bahá's meaning, when He speaks of the elements now composing the body having passed through the lower kingdoms and there acquired characteristics and perfections that were impressed upon these indestructible elements, and by them carried forward from one state to another, from one generation to another.

It pushes back the narrow boundaries of our minds until we see vast horizons. It tells us, too, that while these elements are with us, we are impressing our own qualities upon them. Would it not be worth while if we left them charged with the love of God and of humanity? Is this not what the Prophets are begging us to do for those who come after us?

And what are we to conclude of science that has brought to light these secrets of nature? Bahá'u'lláh states that "Science and Reli-

**"The Seven Valleys," Baha'u'llah.

gion are one," no longer separate, no longer against one another, but joined together. The Bahá'í Revelation teaches that the Prophets bring Light, making scientific discoveries possible; and that true religion and true science walk hand in hand.

"In the mineral kingdom soul is called *latent force*.

In the vegetable kingdom *virtue augmentative*.

In the animal kingdom *sense perception*.

In the human kingdom the soul signifies *rational being or mind*. . . .

"The soul, like the intellect is an abstraction."*

Physical man is the final attainment of evolution. If we think at all, we conclude the body was intended for a high purpose since it has journeyed so far and been fashioned with such care. The Prophets tell us that the body is a vehicle and a companion of the soul during its earth life. 'Abdu'l-Bahá speaks of the soul as being abstract. We never catch a glimpse of it, any more than we do a message passing over a telegraph wire.

The qualities and elements that go to make up the soul are drawn together by the laws of affinity and heredity and come into being at the same time as the body, but the soul does not reside in the body, it cannot be found in the body any more than intelligence can be found in the brain, or affection seen by cutting open the human heart. The soul is connected with the body. 'Abdu'l-Bahá speaks of the body as the horse and the soul as the rider: sometimes the rider moves without a mount—meaning that the soul acts in the physical world with the aid of the body, but when freed, acts without it. Then when man

dies, his relation with the body ceases. He also gives us this illustration. "The sun may be reflected in a mirror, but the sun does not enter the mirror; if the mirror is broken the sun does not die." So the soul reflects whatever is held up before it, as 'Abdu'l-Bahá goes on to explain:—"If the soul identifies itself with the material world it is dark. If it remains in this station and moves along these paths, it will be the receptacle of darkness, but if it becomes the recipient of grace, its darkness will be transformed into light." Remember that whatever you think and feel makes a picture that is reflected by the soul, just as your face may be seen in a still pool of water.

Very different laws govern our two companions. The body needs sleep, not so the soul. While you are safely tucked up in bed, the soul can go and come without fear of disturbing you. It can visit islands and lands beyond the sea that you have never seen. It needs no aeroplane to carry it aloft. As we know to our sorrow the body is subject to illness and injury, but not the soul. It never feels pain nor suffers physical loss.

After sharing many happy years together, the time comes when these two companions must part. The body fears death and so does the soul, unless it understands what death really is. "The breaking of the cage that sets free the bird," as 'Abdu'l-Bahá says. "The body is like an egg shell, when the chick comes forth the shell is broken up." Now the soul must prepare for a journey that is even longer than the one we have traced for the body.

*Divine Philosophy, 'Abdul-Baha.

Its work done, the body will sink down into the earth to rest. What can the soul take on this mysterious journey? It can take the knowledge and love of God, faith in the words of the Prophets, unselfish acts and pure thoughts that make up true individuality, as well as our intellectual attainment.

We want to know, more than anything else, if we remember this life. Bahá'u'lláh and 'Abdul-Bahá tell us we do, and that we shall recognize one another and feel love and affection in all the worlds of God. Love is eternal—a reflection of God. If we have served our fellowman with tender kindness, our love for humanity leaves a shining track upon the earth that will point the path to God and reflect joy into countless hearts.

Bahá'u'lláh writes, "If any of us could realize what hath been assigned in the kingdom of God, the Lord of the throne and the dust, he would yearn with a great longing for that exalted holy and most glorious station."

"There is yet another, however, which must be differentiated from that of soul and mind. The third power is the spirit which is an emanation from the divine Bestower."*

'Abdu'l-Bahá has explained matter to us; how elements are drawn together and again separated to assume new forms. The form is constantly changing, but the elements that compose each form remain eternal.

In the *human kingdom* these elements are drawn together by a natural law—birth, and dissolved again by another natural law—death.

How then can man attain to immortality? It is because man pos-

sesses an element nowhere else in nature—a soul—which when filled and exalted by the light of the spirit attains to that exalted height of being which Bahá'u'lláh calls Life Eternal. It is spirit that lends wings to the soul. But the ray of spiritual light cannot enter our very being without our consent. Spirit is the light that penetrates the soul with each unselfish act. Doing God's will with joy and fragrance sets us free. If during life, you open the door of your heart, only a crack, then only a tiny little ray of light can enter, but should you open wide the door, a flood of light will pour into your heart and fill your whole being with radiance.

Something wonderful happens then! You have been baptized by the spirit. You have been born again, this time into the kingdom of heaven! You have received the second birth spoken of by the Prophets!

You remember what His Holiness, Jesus, said about giving a cup of water in His name that we have given it to Him. We do not have to do big things in order to please God. There are only two things necessary. That our intention should be free from self-interest, and that we give away our hearts with every gift.

Bahá'u'lláh speaks of this in The Seven Valleys, "When the owner of the house is at home in his own house (the heart), all the pillars of the heart are radiated and illuminated through the giver of light."

When does the ray enter the soul? Whenever you rush to the assistance of a little animal that is

*Teachings of 'Abdu'l-Bahá.

hurt, a helpless bird that God has placed under your care. When you have noble thoughts and aspirations, whenever you give the best to a comrade and keep the least for yourself, when you speak with candour and treat others with justice you are inviting the Celestial visitor, you are opening the door to the spirit. This is the way the soul fills with light and becomes eternal. Good deeds are like a drawbridge: they allow the spirit to pass over the dark moat of our animal nature. At first the bridge is let down momentarily and taken up again by the force of self. But each time the drawbridge is lowered, it remains down a little longer, until at last goodness weighs it

down so heavily that spirit pours across continually.

Lovely pictures of eternal life have been painted by the Prophets of today. The pure spirit, they tell us, converses with the Prophets and saints of every age; journeys through space to other universes; is surrounded by beauty not to be imagined by our finite minds; experiences spiritual union with those loved; assists the children of earth and carries upwards prayer to the very gates of paradise. The pure spirit shall reach God, the destination and purpose of all creation. And in that bright morn we shall shine with a radiance more dazzling than the iridescent wings of angels.

“The face of nature is illumined—the grass, the stones, the hills and valleys shine; but they shine not of themselves, but because they reflect the rays of the sun. It is the sun which shines. In the same way, our minds reflect God. Those who live thinking good thoughts, doing good deeds, and with love in their hearts—the minds of these become ever clearer, reflecting more and more perfectly the love of God, while the minds of those who live in ignorance and desire are clouded and obscured and give forth His light but meagrely. . . . When in the course of evolution the stage of thought and reason has been reached, the human mind acts as a mirror reflecting the glory of God. . . . Life is eternal, but the individual human consciousness is not inherently so. It can only gain immortality by uniting with the pure Divine Essence. This union man may reach by a pure life and love for God and his fellow men.”

—’Abdu’l-Bahá.

THE GREAT DISCOVERY

ESTHER DAVIS

IT was in my twenty-first year when the first marvelous vision came to me. I had been through a very sad experience, having been greatly deceived in one whom I dearly loved. The thought of going through life with the burden of confidence and love misplaced seemed more than I could bear.

Walking by the river and thinking of this painful event, the words came from my heart: "I cannot bear it. I shall not be able to live through it!"

Suddenly a wonderful thing happened! As I faced the river, and looked up to the heavens as if for help, the sky seemed to open. I saw the form of a man, an old man. At the same time, a ladder appeared, and it reached from the heavens to the earth. I thought the man was God. I then heard a voice, although there was no sound, and these words came from the man:

"Follow my commandments, walk in my paths, and all shall be well with thee."

Then I realized I was at the very bottom rung of the ladder.

To do what the voice advised seemed too great a task. It meant I should have to climb that great height from the low place whereon I stood. My poor little brain could not believe it would be possible to attempt so huge a task.

I said, "it is impossible. I cannot!"

The voice again spoke to my soul with soundless words:

"*You can if you try.*"

Would that I could convey to my readers the power of those mighty words! So powerful were they, I felt they must be true.

I immediately responded, with great resolution: "*I will try.*"

I turned from the river and retraced my steps homeward.

I was a changed being. Life from then on was different. Where before it was dark, now I beheld the light. I was happy, very happy. The question then came: "What shall I do? What course shall I pursue that would be pleasing in the sight of God?"

The thought came: "Study your own religion. It will teach you many things."

I had not been trained very much along religious lines up to this time. At heart I firmly believed in my religion, which was the Jewish faith. I felt that God was guiding my footsteps. His words were in my soul, lighting the path, making even the hard places easier. Prayer and supplication were great helps in changing some of the tendencies to which I inclined.

I found there were many obstacles in the path, much to be overcome in myself, sacrifices to be made.

I went into the homes of the poor. My deepest sympathies were with them and their problems. Giving to them the hand of love and guidance as far as I knew, the recompense was far greater than I could have imagined.

Many years have passed since then. Letters of gratitude still come to me from those who now have reached manhood and womanhood and were children at that time.

I studied long and hard in the faith of my fathers, keeping to the old traditions and customs with the utmost devotedness until suddenly the thought came to me: "Why not look into other faiths, go into other churches, make comparisons?"

The idea seemed strange, and novel; yet it persisted until I finally went to other places of worship outside of my own. I then realized I had been following the thoughts of others, many of which were old and outworn. I began the search for those pearls of great price, *light and love*, which I found not in any church.

I looked for the Light in the faces of those whom I met in the streets. I did not see it. It was then revealed to me that there *was one* on earth who was next to God. *He* would reveal all things to me and *He* would teach me. I could not speak of this revelation to anyone, thinking no one would understand. It was kept in my innermost being as a sacred, precious possession.

AND THEN, by some fortunate chance or destiny, I heard of Green Acre. It was at Atlantic City, on a visit, that I saw a notice in one of the shop windows of a Mrs. Dow Balliet giving lessons in psychology. I was strangely attracted, and went to see her. After meeting and speaking to her, she said to me, "You should go to Green Acre."

Never having heard of that place, I inquired where it was.

"If you write to Miss Sarah J.

Farmer, Eliot, Me., she will tell you and give all directions."

It seemed almost impossible at that time that I should be able to get so far from home. However, events turned out later on that made it not only possible to go, but enabled me to spend the summer there.

I shall never forget the first time I saw Miss Farmer on the platform in the attractive hall where the meetings were held. She was speaking at one of the large afternoon gatherings. Her words literally seemed like pearls and diamonds as they came from her lips. I loved her from the moment that I saw her there. We became great friends and were mutually attracted.

One evening she asked if I would attend a small meeting which she called "The Sunset Group." It was in the little cottage of Miss Mansfield, on the hill facing the beautiful Piscataqua river. Miss Farmer loved to sit on the porch of the cottage to view the sunsets that are so lovely at that spot.

We were a party of about six. I had never attended anything like it. We all sat silently watching that glowing ball of fire as it slowly disappeared over the water. After several moments of silence, each, one by one, gave a short spiritual message.

Each had given out what came to her through the spirit. It was time for me to say something. I was silent. Nothing had come to me. I felt stupid, empty; when suddenly the place seemed filled with a great light, and I saw an immense pair of wings and a hand seemed pushing me to arise, go forward to Miss

Farmer, and tell her what I saw.

"Miss Farmer," I said, "I see an immense pair of wings over this place. They are especially over you, as if to protect you."

At that time I knew nothing of the difficulties that Miss Farmer was laboring under. She was trying to do more than her strength would allow, and in consequence was much troubled.

As I uttered the words she cried, "Oh, my child" (she always used that endearing term to me) "you are seeing the wings of the cherubim! It is my symbol! "See," pointing to the brooch she wore, with its outspreading wings, which I had not noticed, "put your hands upon me and give me the blessing, for you know not how much I need it."

Her voice was filled with anguish. It brought to me a keen sense of her suffering. After that evening there was an added bond between us. She never forgot that message, and, alluded to it many times. Later on, when her troubles seemed to grow greater, we had other spiritual experiences which I shall not dwell on at this time.

THE FOLLOWING summer Miss Farmer went abroad. In the course of her travels she met one who told her to go to 'Akká and consult a wise man who lived there.

Miss Farmer was much in need of advice regarding her plans for Green Acre. There seemed to be no one able to give her the required help. She resolved to see this wise man in the East. He might be the one who would solve her problem. Accordingly she went. But before going she made a list of ques-

tions regarding her needs; she would ask and might have them answered satisfactorily.

Miss Farmer's experience with 'Abdu'l-Bahá is a part of her history.

SARAH FARMER had not written to me, not one word, during her entire trip. I only knew she was in Europe. Spiritually, I was in close touch with her and realized she was exceedingly happy; yet knew not what had caused the change in her mental attitude.

Most eager was I to see her when the news came that she had arrived in New York and was stopping in the home of Miss Emma Thursby. I immediately went there. To my astonishment and regret I was told no one was allowed to see her. She had fallen, was hurt, and was ill in bed.

Miss Thursby assured me I would be one of the first to see her when she was able to have her friends; and in about two weeks I received a note saying Miss Farmer was much improved, I could see her. When I hastened there Miss Thursby told me that she was still quite weak and that three minutes must be the limit of my stay.

Upon entering her room, seeing her lying in the bed so white and helpless, I involuntarily exclaimed, "Oh, my dear! I don't understand!"

"What is it you do not understand, my child?" she asked,—looking up at me with a wonderful expression in her eyes, "Seeing you lying here so ill. I have been thinking of you being so happy."

"Oh, but I am happy, so very, very happy!"

"What is it?"

Her answer came: "I have seen Him."

"TELL ME about Him," I implored; for a dart of confirmation through the center of my being assured me she had seen The One who was with me in spirit.

She looked up at the little Swiss clock above her bed and said, "Only three minutes," meaning I could be with her only that length of time. It was not possible to explain, then?

Again speaking, she said, "Take down this address," and she gave me the name and address of Mr. Hooper Harris. "There is one who came over in the same steamer with me who is a guest there. His name is Raffie. He is a young Persian. Write to him. Ask if he will come here one week from today. You also come. I will introduce you. He shall tell you all about it."

Reluctantly I left her. I was burning with the desire to hear and learn more, and could hardly await the time when more would be given me. I wrote at once to Mirza Raffie. He replied promptly. His letter began:

"My dear Sister Esther:

I shall gladly meet you at the place you mention, and give you the message that will bring joy to you and your family."

His letter was signed, "Your brother, Mirza Raffie."

Never had a letter brought such joy to me. He called me his "sister," and signed himself, "your brother." Why, this was the very thing I had been in search of—brotherhood and sisterhood of the human family!

I had looked in vain. Here it was at my door. How wonderful!

Mirza Raffie came as promised. Miss Farmer introduced him to me. He greeted me with a lovely smile. After a little conversation he began to read the prophecies in the Bible. I wondered why he did so, without explaining the great message I craved. There was a vital purpose in it. It was the beginning of a long series of talks and teachings which finally led to the fulfillment—the Coming of the Promised One.

IN THE October 1930, number of The Bahá'i Magazine, in the article, "Searching for Truth," the author has beautifully expressed himself in these words: "The inspiration of those early days in the Bahá'i Cause was to me like the fresh and joyous hours of dawn, when the birds sing of the glories of God as expressed throughout His firmament, and the flowers sparkle with transcendent beauty in a fresh morning dew, undissipated by the heat of life."

I testify to those statements.

We were on fire at that period. Each time a lesson was given, my feet were like wings carrying me to the place where I would receive the next part of the glorious message.

The following summer found me again at Green Acre. In the little cottage "Willowcote," a small coterie consisting of "Mother Beecher," Agnes Alexander, Young Raffie and myself were exceedingly happy.

How we worked and played together—work that seemed play, it was all so joyous. One night I was left alone. The rest had gone to

an evening talk at the Inn. Thinking of this glorious Bahá'í Revelation, I saw myself on the edge of a mighty ocean whose broad expanse reached north, south, east and west.

It was the ocean of Truth, of Life, of Love. We all must become immersed in it some day. But now we were just at its border, as if playing with the pebbles on the beach. We little knew how great it would become. This wonderful Bahá'í message! Bringing on its wings the comforting assurance of the brotherhood of man, the oneness of God, the banishing of war, and the establishment of the Most Great Peace. Walking down the lane through the pasture one lovely day I sat down to rest beside the Piscataqua river.

It was all so quiet and peaceful, I thought of the second verse of the first chapter of Genesis: "And the spirit of God moved upon the

face of the waters." Surely, He was in this place. His spirit was here. "Let there be light, and there was light." Yes, the Light had shed its radiance on this old earth, but never had the Light shone so powerfully for me. Its rays are penetrating the dark corners, the shadows are disappearing.

Light and Love, walking hand in hand. How wondrously changed will be the places where men dwell! They will see Light through the eyes of Love.

The ladder of life is still being climbed. Step by step we each must go, slowly making our way, until at last the topmost rung will be reached for "Man has been created for the knowledge of God and love of God," said 'Abdu'l-Bahá, "for the virtues of the human world, for spirituality, heavenly illumination and life eternal."

THE SEARCH ETERNAL

O Prophet Heart, that pulses life for me,
 Thru world on world my love shall search for Thee.
 I grope thru all the misty veils of space
 To trace the outline of Thy boundless grace.
 I climb the topmost peaks 'neath star-swept skies
 To glimpse the light reflected in Thine eyes.
 I wing my soul thru all the singing spheres
 To hear the same love-song Thy Soul endears.
 O Prophet Heart, Thy life-pulse sings to me;
 My list'ning heart eternally follows Thee.

—*Philip Amalfi Marangella.*

COOPERATION—SPIRITUAL AND MATERIAL

BEATRICE IRWIN

Miss Irwin, who promises us a series of articles on "New Interpretations of Old Ideas," of which this is the first, is one of the foremost explorers in the realm of light and color in their effect upon the human emotions. She has worked out types of lights for certain emotional effects, and is the author of "Gates of Light," recently published in London.



MODERN mystic has said that by constantly having fresh thoughts we preserve the youth of our bodies, and it is true that what interests us refreshes us physically as well as mentally.

The reason that religion to a growing extent is losing its hold on modern life, is that its method of presentation remains largely medieval, and sets spiritual life and thought apart from daily existence, consequently people have acquired the habit of considering religion merely as a mental theory, an artistic formula apart from life, rather than an interwoven essential and a heartfelt cooperative fact!



Miss Beatrice Irwin

ONE OF THE MOST revivifying and vitalizing aspects of the Bahá'í Revelation is its presentation of religion as a cooperative liberator into a larger life, a constant invocation to the "investigation of reality," and to a fuller self-expression, through the use of the word *do* rather than the *dont* which is usually associated with religious ceremonial.

By calling upon each individual to be a priest unto himself, and to skillfully interweave the material and spiritual threads of existence, Bahá'u'lláh has freed religion into a more mature cooperation with life, and has provided a definite method for the creation of a new pat-

tern in our spiritual consciousness. This glorious pattern is embodied in the word *Unity*.

Perhaps we use that word a trifle too glibly, and without realizing what a difficult and awe-inspiring ideal it contains! However, the Báb, Bahá'u'llah and 'Abdu-l-Baha, have provided us with a magic lamp of guidance with which to illumine the obscure and arduous road! That lamp is *cooperation—material and spiritual*; for this principle animates the basic ideals of the Bahá'í Revelation. Let us consider how its rays function in material realization.

In (1) universal religious tolerance we find the spiritual cooperation of religions demanded. (2) In

the establishment of International Parliaments the material cooperation of nations. (3) In the union of science with religion the cooperation of two different methods of expressing much of the same Truth. (4) In the equality of sex the material and spiritual cooperation of human rights.

From this four-square tower of cooperative strength rises the reality of the Bahá'í Revelation, though but a few stones of its future structures can yet be discerned.

It is an ironic fact that at the moment, Geneva, India, Egypt, the Holy Land and Britain, are all talking cooperation, but achieving no results, for the reason mentally and nationally—which means materially—that this principle is neither understood nor practiced, and therefore morally or spiritually it is impossible of achievement. In short, it is better if possible, for deeds always to precede words.

Biology and psychology show us that a material cooperation between mind and body is necessary before the Spirit can cooperate with either. In other words the spirit demands a highly organized physical instrument. Christ said—"Be ye perfect even as the Father." Bahá'u'lláh said—"Possess a good, a pure, an enlightened heart that thou mayst possess a kingdom eternal, immortal, ancient and without end." Both these utterances proclaim that material and spiritual cooperation are interdependent and indivisible. History also proves the truth of this statement for during different epochs spiritual ideals have been demon-

strated by material cooperation and activity.

The middle ages were dominated by religion, the Renaissance by art and beauty, the nineteenth century by progress, and our day by human unity, towards which we are struggling through a clamoring diversity whose very intensity only makes the need for unity more keenly seen and felt.

The world-body of Bahá'is as well as individual Assemblies cannot expect to entirely escape the influence of this world unrest and questioning, but in struggle there is growth, and growth is conducive to fruit.

Bringing the question of cooperation from the nation, through the Assemblies down to the individual, I believe that as intimate a knowledge as possible of each other's lives and conditions is essential to the correct basic understanding from which thorough cooperation develops.

'Abdu'l-Bahá always said, it is not enough to contact each other at meetings; we should visit with each other whenever we can, for by so doing we gain a clearer insight of the gifts, limitations, privileges, penances and responsibilities that constitute the working capacity of any life, and by recognizing these are in a position to ask both more and less of each other. Equipped with this clear understanding we can more readily give ourselves like glowing threads to Love's shuttle, which is ever working out the co-operative design that is the glory of the Master's plan.

Spiritual solidarity is the result of spiritual understanding, and this

fine flower of attractive fragrance can and does only grow from a material cooperation based on rational demands and a loving appreciation. So in spite of the rush and turmoil of existence we shall always gain by making time and opportunities to know each other better; above everything glad of each others' gifts, for their very diversity is essential to the cooperative plan which is fitting us to enter first the Bahá'í unity and then into that vaster world unity of which Bahá'u'lláh has commanded us to be builders, the builders of a new civilization!

"Know that a heart wherein lingers the least trace of envy cannot enter My presence. * * * "Ye are all the leaves of one tree, the drops of one sea." * * * "Consort with all the people of the world with perfect love and fragrance." In these three utterances of Bahá'u'lláh, we find the principle and the philosophy of material and spiritual cooperation comprehensively expressed for the individual, for the community and for the world!

Briefly then let us crystalize the result of these observations upon the advantages of cooperation and the disadvantages of individualism.

Individualism develops a narrow and (1) egotistical outlook on life.

(2) It creates fear and suspicion of others through a lack of the understanding of facts. (3) It has a tendency to encourage avarice, which is the result of fear; and a lack of generosity, which is a perversion of the possessive instinct. (4) It induces an aversion to new experiences, and in so doing limits our knowledge of life and of our powers and limitations.

Cooperation on the other hand (1) develops an unselfish, enquiring and tolerant attitude towards life. (2) Through the intelligent understanding of facts that cooperation brings, confidence is established in ourselves and in others, and a desire to be just in our dealings. (3) This desire develops first discrimination, then good judgment, and finally a sense of spiritual values. (Not until we have arrived at this point is real spiritual cooperation possible!) (4) The necessary friction and mental flexibility that cooperation entails, results in breadth of outlook and an approximately sincere knowledge of other people's and one's own mental and moral resources, and limitations.

Each individual can direct the habitual attitude of his mind, but the grand keynote inspired by the Bahá'í Teachings, is that of cooperation-material and spiritual.

"If the oneness of the human world were established all the differences which separate mankind would be eradicated. Strife and warfare would cease and the world of humanity would find repose. Universal Peace would be promoted and the East and West would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. Nativities would become one; races and religions be unified. The people of the world would live together in harmony and their well-being would be assured."

—'Abdu'l-Bahá.

CIVILIZATION, RACE, AND INTELLIGENCE

STANWOOD COBB

EVERY race of any achievement tends to develop a racial vanity which in current opinion relegates all other races to an inferior place.

Thus the Greeks at the height of their power and achievement and forgetting or unaware of former centuries when they as a rude and uncivilized people acquired all their arts of civilization from foreign races—applied the term “barbarous” without discrimination to all nations who were strangers to the language and manners of the Greeks. The Romans, borrowing the word, applied it in like manner to all hostile nations beyond the pale of the Roman empire and civilization. In medieval times the term was applied to those outside the civilization of Christianity, despite the fact that the Islamic and Chinese civilizations were in the early centuries of the medieval period far superior to Christian civilization. So likewise the Chinese called barbarians all peoples not natives of the Celestial Kingdom.

The implication that races not expressing the same type of civilization as one's own are lower in intelligence and capacity, inheres in all manifestations of racial vanity.

Pride is natural in any race or nation which has achieved a significant culture. But a pride that entails as corollary a contempt of other races and an assumption of inherent racial superiority based on biological factors, is unjustifiable in the light of historic and

scientific fact; and is an obstruction to human progress in the light of the pressing need in this age for a real interracial sympathy and amity based upon the realization of deep-seated similarities and the general equalities of human capacity and potentiality regardless of nation or race.

Those races or nations which manifest a too evident superiority complex may find enlightenment in the realization that other races in the past have been in the vanguard of humanity and that in all probability the future will disclose new racial and national leaderships.

To despise or relegate to the category of inherent inferiority races who having achieved mightily for civilization have fallen into a decrepitude, or races in the callow stage who are but adollescening into civilization, is as ludicrous as for a man in the prime of life to decry and disdain the intelligence of the senescent, or of the budding youth.

In other words, the races and nations of the planet live in a time cycle, as do individuals, and like individuals they have in general their period of rude and energetic childhood, their period of ripe fruition and achievement, and their period of decline.

PLAINLY the civilization prowess of any given race or nation is not dependent upon innate racial superiority of intelligence but upon other less easily determined factors. For if racial achievement

were dependent chiefly upon the factor of intelligence, then such cultural achievement would continue so long as the racial strain continued.

But such is not the case. Once a given race takes on a new configuration, due to internal or external forces of disruption, the racial achievement ceases even though the race continues in the same biological strain.

Thus the Egyptian fellaheen, though of the same race today as the peasants who tilled the banks of the Nile in the days of the Pyramids, have not for three millenniums borne cultural fruitage.

And the Greeks, since the Silver Age of the Mediterranean Basin, have ceased to express themselves in glorious forms of art and logic and intellectual creativeness.

The peoples who constitute the brilliant Islamic civilization which next to the Greeks held up the torch of science and learning to the world—they too, though still surviving as to biologic strain have not for centuries given birth to one iota of knowledge or cultural progress. Yet who shall say that their inherent capacity is less today than it was when Muhammed and His immediate successors blew slumbering embers of racial genius into fires which lit the world?

Well might the Arabs of the ninth, tenth and eleventh centuries have looked with contempt upon the half-barbarous and almost wholly rustic civilization of Europe in comparison with their superb cities, their richly productive industries, their scientific agriculture and horticulture, their world trade, their universities, hospitals, and ad-

vanced medical science. Today the relative values of these two civilizations are exactly reversed. Yet Europe is composed of the same races today as then, and the Islamic world with the exception of Turkoman invasions is also essentially the same in race.

WE MUST not fail to distinguish at all times between the existing cultural status of any race, and its native intelligence and capacity. The latter cannot be judged on the grounds of the former.

Could the world have foreseen in 1850 the Japan of today? One doubts whether even the most perspicacious of Americans or Europeans realized in the Japanese of the Shogunate period the capacity for industrial and technological progress which they have evidenced since suddenly emerging from feudalism into a nationalism determined to vie successfully with Occidental nations. Yet as regards native intelligence, the Japanese were the same then as now and are the same now as then.

It is evident that one cannot judge capacity by status nor compare the intelligence of races on the sole grounds of known achievement. Nor can one safely in judgment limit any race as regards its future development.

MODERN biology and psychology do not warrant the assumption of any vital differences of intelligence as inherent biologically in race as such.

"Science can find no evidence whatever that one race is inherently less intelligent than another," says John Langdon Davies in his

"New Age of Faith." This negative kind of proof nevertheless deserves consideration.

My education work with pupils of many races at Robert College, Constantinople, left me with the conviction that intelligence is a matter of individual, not racial difference. In one class a Greek might lead in scholarship, in another an Armenian, a Bulgarian, or a Turk.

As these youths of the Near East, coming from environments of the utmost cultural simplicity not to say ignorance and superstition, took up their lives in the collegiate intellectual environment of the twentieth century they began to approximate to a cultural pattern which was above nationality, race, or creed—the pattern of the modern scientific civilization which dominates the Occidental world. Many of these Oriental students, continuing their education in the universities of Europe or of America, came still nearer to the universal type of modern culture. And some of these, settling into professional work in the countries of their educational adoption, have become naturalized citizens so to speak in the realm of scientific knowledge and practice in which they now live, fully abreast as regards achievement with their Occidental neighbors.

A very interesting psychological study of immigrant children at Ellis Island has been carried on since 1923 by Dr. Bertha M. Boody, executive secretary of the Y. W. C. A. of New York City and formerly dean of Radcliffe College. This investigation of the mentality of the immigrant stream as it

reaches the doors of the United States, carried out by means of tests which eliminate language as an obstacle factor—gives very interesting results as regards comparison among the immigrant races tested, and also between the intelligence of these immigrants and of average American school children of equal age. Children were selected for those tests because it was felt that their reactions would be less conditioned and restrained by folk-ways than that of adults.

The races tested were numerous enough to allow for rather universal conclusions. Italian, Polish, German, Russian, French, Armenian, Spanish, Hungarian, Yugoslavie, Czecho-Slovak, Swedish, Danish, Greeks, Swiss, Albanian, Chinese, Belgian, Lithuanian, Arab, Dutch, and Negroes from the British West Indies.

"The differences indicated by these tests" concludes Dr. Boody, "seem to be individual rather than in race or nationality as such—. In any one test, or in the case of one individual as compared to another, there may be apparent distinctions; but as the study goes on, day after day, the records, as far as race is concerned, seem to even themselves.

"There may be examples of low mentality or of high powers, but for them to be located as belonging to one race as set off against another, the actual tabulated results do not seem to allow. Individual differences there are in great numbers; but the curve of the scores seems not to differ in any marked degree from race to race, nor does it differ markedly, with possibly a slight allowance for dif-

ferences in the strain of examination conditions, from the curves shown in studies of unselected groups of American children."

AS REGARDS those periodic manifestations of human intelligence, energy, and genius which through the impetus of the Divine Power create great periods of civilization, we find upon close study that they are national rather than racial in scope.

And nationality is a psychologic, not a biologic fact. No historic races we know of were pure at the time of their highest creative work for civilization, unless we except the Egyptians. The greatest cultural achievements of Mesopotamia came from repeated mixtures between Sumerians, Arcadians, and other Semitic races. The beginning of creative development in the Greek race occurred in the islands and coastal cities of Asia Minor, where for centuries there had been a mingling of races. Rome, at her height, was a true racial melting pot. The Islamic civilization of the ninth, tenth, and eleventh centuries was so heterogeneous as regards race that the term "Arabic" can hardly be applied to a culture which included Persians, Syrians, Greeks, Moors, and Turkomen as well as Egyptians. Nor can one strictly designate as "Islamic" that great flowering of civilization to which Jews and Christians contributed as fully as Moslems. Yet this civilization, so heterogeneous as regards race and religion, was most homogeneous as regards its culture. And America—newest type of creator of civilizations—is not a race in any sense of the word, but rather an

idea toward which certain types of temperament and mentality have been gravitating from all the countries and races of Europe for three hundred years.

IN FACT, it is far easier and simpler, in considering the causal factors of civilization, to speak of *nationality* rather than of *race*. For the groups now called races are nothing but peoples made brethern by civilization more than by blood. And since nationality is in essence psychological—the true causes for great historic outbursts of civilization must be sought in the realms of spiritual dynamics, of psychology and sociology rather than in the realm of biology.

Civilization being a matter of environment and ideology rather than of race, depending on spiritual, psychological and social causes, it is hazardous to pass judgment as to relative inferiority or superiority of intelligence or capacity of different races or nations on the ground of present achievement, or of the lack of past achievement.

"As the behavior of an individual depends, certainly in some measure upon the training he receives at the hands of parents, playmates, teachers and social environment in general, so the cultural behavior of families, groups, tribes and nations," says Dorsey, "is dependent upon historic and psychological factors never in any way proved to be heritable traits. What any individual family or physical type could or would do under different geographic and social environmental conditions is something which no one at present is warranted in asserting dogmatically."

How do civilizations come into being? What causes a given locality to flower out into amazing creativeness, setting new world patterns for living? The fundamental origins are mysterious, and must be sought in the world of Reality and Spirit, which is ever overshadowing, guiding and stimulating the phenomenal world. But the process is quite capable of analysis. It is observable historically that the occasion of a great civilization is the growing wealth and prosperity of a youthful and vigorous people which under the stimulus of a great Ideal and the guidance of great leaders suddenly begins to flower forth in new and unforeseen patterns.

While the impetus to each new civilization epoch is thus given to some special city or nation, the development of the civilization is through a prosperous civic or national center becoming a focus of opportunity, a vortex drawing irresistibly to it men of high ability, initiative, and enterprise from surrounding lands. This immigrant talent contributes no small part to the victorious achievements of the favored nucleus, and the total result is the expression of the highest genius of a geographical unit which is as large as human contacts of the period permit.

The spirit of the locality or nation, exerting an esoteric influence, becomes a catalysis enabling the world civilization of the epoch to combine with its natural environment in such a way as to produce new creative forms and modes of life. It is as if the God of Michael Angelo's Creation reached down successively to the slumbering clay

of Adam, and inspired it with a divine afflatus.

And just as at its period of highest prosperity genius from all surrounding lands flock to a favored focal point which has become the stage for the world's contemporaneous power of leadership; so when the national energy wanes and prosperity drops bit by bit away the leaders and bold spirits forsake the ship of state which they see to be slowly sinking and foregather to some newly rising center where opportunity again is rich.

Thus national vigor, industry, prosperity and intelligence is a centripetal force drawing all to it; while national decadence, decrepitude and senility not only lack all magnetism to attract but even tend to become centrifugal and dispersive of its native genius.

Cycles of national greatness thus repeat themselves in successive racial centers. Each race, each nation, each people has its destiny of growth, of fruition, of decline, and of senescence which in sheltered peoples becomes a sort of quiescent immortality. For a race never dies.

Sometimes, after a long hibernation, a new life springs up within an ancient race and there appears a recrudescence of racial vitality and achievement. Thus the Italians have had two periods of greatness—one in the Roman Age and one in the Renaissance; and they give signs of vitality today which hints at the possibility of a third cycle. The Semitic race perennially blossoms forth into greatness, but always in new nationalistic groups. China, most remarkable example of racial continuity, has had at least

three periods of high creative civilization.

It seems clear, then, that achievement or lack of achievement cannot form a basic test of the native intelligence of any race.

In fact, the time has come when we should judge men as individuals, regardless of race. We must give up the habit of pigeon-holing the different races, assigning fixed racial attributes to them, as to say, such and such a race is honest or dishonest, brave or cowardly, intelligent or unintelligent. Rather let us look upon all men as brothers, and realize that what any particular individual of the human race is today is largely the result of geographic and social environment, training, education and opportunity.

Let us see all humans as the Truth revealed to us today teaches us, then we shall see all as equally needful of our love and of the hand of brotherhood free from super-

ciliousness. Among the many instructions on this subject given to us by 'Abdu'l-Bahá, are these illumined words:

"The one all-loving God bestows His divine grace and favor on all mankind; one and all are servants of the Most High and His goodness, mercy and loving kindness are showered upon all His creatures. The glory of humanity is the heritage of each one, as the Holy Writings tell us: all men are equal before God. He is no respecter of persons.

"Prejudices of religion, race or sect destroy the foundation of humanity. All the divisions in the world—hatred, war and bloodshed, are caused by one or the other of these prejudices. The whole world must be looked upon as one single country, all the nations as one nation, all men as belonging to one race. . . . We must obey God and strive to follow Him by leaving all our prejudices and bringing about peace on earth."

"The Light of Truth has heretofore been seen dimly through variegated glasses, but now the splendors of divinity shall be visible through the translucent mirrors of pure hearts and spirits. The Light of Truth is the divine teaching, heavenly instruction, merciful principles and spiritual civilization.

"In Persia among the various religions and sects there were intense differences. His Holiness Bahá'u'lláh appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world and unfurled the banner of the 'Most Great Peace.' He wrote special epistles covering these facts to all the kings and rulers of nations. . . . Therefore spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step."

—'Abdu'l-Bahá.

THE MEANS OF ECONOMIC RELIEF

DR. ALBERT D. HEIST

Has science any means of relief to offer for the present economic woes of mankind? Undoubtedly science is a great servant of mankind, but science must be illumined by a noble purpose. What this purpose is the author makes clear in the following article.

THIS is a Day of vital expectancy. The unmarked trail lies ahead, alive with thrilling uncertainties, the future hopeful. The world is endeavoring to find some means of relief from the distracting burden of economic grief and adversity which has enthralled it. To many minds it seems as if the present civilization is but a terrible tragic ferment of conflicting ideas, ideals and standards of value, an intense and universal struggle not only of nations but of words, thoughts and ideas. Ignorance and prejudice parade in the guise of intelligence, and it seems as if the majority has not learned to place emphasis on the things of the spirit, rather than on things earthly. This is apparently the condition of the lowlands of life where crime, selfishness, prejudice and superstition prevail.

But to other minds there has come a realization that we are living in the morning of a New Day, that the rays of the Glorious Sun of Truth are casting their luminous rays on the highlands where intelligent hope dispels fear and anxiety. They have caught the vision. With conviction and assurance they heed the Words of the Divine Revelator of this New Age.

There are many evidences in the world today, which indicate that some Power is directing the thoughts and actions of those true

servants of humanity who sacrifice time, thought and energy to discover the eternal laws and spiritual values of this great universe. To them greatness is translated in terms of usefulness—a real deep and abiding service to mankind, in the fields where personal gifts and qualifications permit.

In many avenues of human endeavor, we may also recognize a progressive effort toward the consummation of a great purpose, that of establishing a Divine order of peace and unity. A brief resume of a few more recent developments in the fields of human thought and activity are presented.

II

The New Day of Science and Religion: In an age when we are surrounded by the marvels of science, when each day new powers are harnessed to the chariot of civilization, the human mind is tempted to accept the methods and means of science only to deliver us from the present difficulties.

Science has triumphed over many physical barriers; it has extended human vision; quickened the hearing, so that we may catch whispers from the antipodes; and by means of electrical and mechanical development it has added immeasurably to the power of human achievement. It has built huge steamships that

sail the seven seas, and constructed means of transportation which are marvels for safety and speed. Applied science has developed many conveniences and advantages for modern life, but we cannot go to the laboratory for a solution of social and industrial difficulties; and when it comes to the problem of the adjustment of relationships between nations, science must confess its inadequacy.

But scientists are realizing that all invention and discovery must be directed towards that goal where humanity is benefitted in a larger sense than mere material satisfaction. The fact that scientific research in its effort to comprehend the law of matter leads but to the realm of the spiritual, is becoming more evident. New values are being determined, and these values arise in an object or activity when it is discovered to possess the possibility of influencing life in a wholesome way. A wholesome life must have capacity to recognize spiritual and moral values. As representative of such may be mentioned good will, kindness, fellowship, faith, hope, sincerity and many other attributes. When these may touch life with beneficence, they have value. To contribute to the spiritual satisfaction of man seems to be the ultimate purpose of pure science.

IN CONSIDERING some of the statements which have recently been made by some of our prominent scientists, we note this definite tendency.

At the conclusion of his presidential address, before the American Association for the Advancement

of Science, Dr. Robert Milliken said: "Acceptable and demonstrable facts do not, in this twentieth century, seem to be disposed to wait on suitable mechanical pictures. Indeed has not modern physics thrown the purely mechanistic view of the universe root and branch out of the house."

In "Science and Civilization" by the same author are these words: "Science has laid the foundations for a new and stupendous advance in man's conception of God, for a sublime view of the world, and of man's place and destiny in it."

In accord with this thought Sir Arthur Eddington has given expression to this: "The universe seems to be rather like a great thought than a great machine."

While others may be quoted, we may add another very interesting idea recently described by Dr. Whitney,—“there is no rational description of the ultimate cosmic motion except the Will of God.” Thus we learn that Science is recognizing the ultimate possibility and trend of the evolutionary process toward a more perfect adaptation between material form and life.

“Everywhere throughout creation a purpose is working out, a will towards perfection is manifesting. That purpose and that power are controlled by love and wisdom, and those two types of energy—the purpose of spirit and the attractive force of the soul—are intelligently applied to the perfecting of the matter aspect. Spirit, soul and body—a divine triplicity—manifest in the world and will carry all forward towards a consummation that is pictured for us in the scriptures of the world in a wealth of

imagery of color and of form.”*

In all modern effort at research the spirit of expectancy and hope prevails; and with the accumulated knowledge, and experiences of the past, man is striving for a greater cosmic consciousness, in the humble realization that present equipment and understanding of the human being and of his relation to the Universal is so inadequate. Western thinkers feel that they are at the threshold of a great Revelation, when the curtain of uncertainty will lift and a larger view be obtained of the next step higher. This idea has found expression in “Leaves of Grass” (Whitman)—

“Hurrah for positive science! Long live
exact demonstration! . . .
“Your facts are useful, and yet they
are not my dwelling,
“I but enter by them to an area of my
dwelling.”

PROMPTED by the scientific investigations and with the acceptance of such important truths, there will emerge a new race, with new capacities, new ideals, new concepts of God and of matter, with a better comprehension of life and spirit. Through that new race and through humanity of the near future, there is bound to come a better understanding of races, nations and peoples, an understanding which is motivated by the divine principles of love, wisdom and mutual cooperation.

How true are the words of 'Abdu'l-Bahá.

“The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the reality of things . . . Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion

of kings has an ending, the king himself may be dethroned; but the sovereignty of science is everlasting and without end.”

III

The New Day in Psychology and Religion (Oriental and Occidental). A great parable is being taught to-day. A miracle is happening, but we may be too near to appreciate its meaning and influence.

The growing interest in and understanding of the Oriental mind by the Western people and the consequent altering relations between them, indicates that some subtle influence is operating in the world to-day.

The difference between the way in which the Western people have *represented* the East to themselves in the past, and the *real* East, may be likened to the difference between “Faust” of *Gounod*, and the real “Faust” of Goethe. The first being but an expression, melodramatic tears and terror for the crowd; the latter a creative philosophy comprehended only by the few.

The day of the missionary, gunboat policy is gone. The West is no longer imposing its commercial policies and military systems upon the East. A new understanding is apparent. The veils of misinterpretation and misconception are being penetrated. The West no longer regards with awe and mistrust the idiomatic literature of the East as a strange and confusing jargon of poetical expression steeped in self-mystification, but accepts many phases of Eastern thought not as a challenge but as an illumination.

*“The Soul and its Mechanism” (Bailey).

On the other hand the Eastern mind no longer assumes an attitude of apparent indifference to the scientific literature of the West, but endeavors to comprehend the significance and utility of that scientific knowledge.

Thus old antagonisms are vanishing, and out of a mutual interdependence there is developing a new consciousness—that of an *essential unity*.

"Praise be to God! The infinite bounty of God hath resuscitated the whole world," said 'Abdu'l-Bahá "and the East and the West have become united with the bond of the summons of God. . . . Today the call of the Kingdom of God hath reached the hearing of the far and near of all the continents of the world and the standard of the solidarity of mankind is held aloft by the grasp of the Divine Power."

WHEN WE endeavor to ascertain some of the causes which have led to a better understanding of these peoples, we find that in the realm of religion and psychology a common note is being struck. Western psychology has wandered in that borderland of the unseen, which like some other sciences seems to converge towards some no-man's-land on the indefinable. Its terminology has led to confusion and misunderstanding. Dignified words such as *energy* which could not be clearly defined as meaning nervous, atomic or vital, and *force* which had no common meaning, implying etheric vibrations, electrical currents or freely floating power, are the producers of violent discord. A study of the latest literature on psychology emanating from the many and varied schools in Europe and America shows that the majority were primarily concerned with endorsing or rejecting the mechanistic philosophy of the Behavioristic

School. In the "Mansion of Philosophy" (Durant) the picture is very ably presented:

"Psychology has hardly begun to comprehend much less to control, human conduct and desire; it is mingled with mysticism and metaphysics, with psycho-analysis, behaviorism, glandular mythology and other diseases of adolescence."

Thus the West, has its dissenting voices, but a new school has appeared. It may be termed the *introspective* school of psychology, sometimes called the *introspectionist* and also the *mentalist*. In contradistinction to the older materialistic philosophy it admits the fact of consciousness and assumes a conscious entity, as Dr. Leary defines it in "Modern Psychology:—"

"The introspectionist is interested in consciousness, awareness, awareness of awareness, the self, the "I" images, and all sorts of other things that the behaviorist of strict training and rigid technology, scorns, ignores or denies.

"The mentalists insist that psychological activity is not the mere reflection of physical activity, that over and above the body and the brain there is something different, on a different level, call it mind, spirit, consciousness, what you will. Thought is not the functioning of matter."

As compared with the Eastern thought, which is inclined towards the spiritual and transcendental, the Mentalist group of the West appears like a hazy reflection of the oriental idea—an idea which assumes that a soul and a spirit is the fundamental life and energy which vitalizes form and structure.

The venerable scriptures of India

have expressed this thought from time immemorial. In the "Bhagavad Gita" we read:

"The Supreme Spirit, here in the body, is called the Beholder, the Thinker, the Upholder, the Taster, the Lord, the Highest Self.

"Illuminated by the power that dwells in all the senses, yet free from all sense-powers, detached, all supporting, not divided into powers, yet enjoying all powers.

"Without and within all beings, motionless, yet moving, not to be perceived is That, because of its subtlety, That stands afar, yet close at hand.

"These temporal bodies are declared to belong to the eternal lord of the body, imperishable, immeasurable.

"They say the sense powers are higher than objects; than the sense powers, emotion is higher; than emotion, understanding is higher; but higher than understanding is He."

Here we learn that the Oriental Psychology deals with the Cause, the Creator, the self, and teaches that the lesser self merges with the Greater Self, in whom all live and move and have their being.

Thus there seems a gradual fusion of the East and the West in the realm of psychological thought. The West with its scientific knowledge about form and structure, is approaching to the point of recognizing that the true self is the conscious divine soul, with an awareness of its physical existence, while the East is becoming cognizant that the physical is the vehicle through which the Spirit demonstrates its energizing power. It is evident

that the combination of materialistic and introspective philosophies will play an important part in harmonizing the East and the West which leads to unity and reality.

"The melody of the East has made joyous and happy the Western World, and the song of the West has penetrated the ears of the Eastern people," said 'Abdu'l-Bahá.

A New Day has dawned in the World.

The great hope of the Ages is being fulfilled, Science and Religion are cooperating to establish a closer relationship between people and nations. New discoveries and new truths are solving many of the old problems mitigating against the possibility of that Unity and Accord which Prophets and poets have visioned and which is the great keynote of the most illustrious master of all ages.

But in completed man begins anew
A tendency to God. Prognostics told
Man's near approach; so in man's self
arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.
For men begin to pass their nature's
bound,
And find new hopes and cares which fast
supplant
Their proper joys and griefs; they grow
too great
For narrow creeds of right and wrong,
which fade
Before the unmeasured thirst for good;
while peace
Rises within them ever more and more. . .
"Paracelsus" (Browning)

Thus we are standing expectantly at the dawn of a New Day. It seems as if mankind were standing before a curtain in a cosmic proscenium, eagerly waiting for the rising of the curtain when there will be revealed the next drama of human life with the expectation that

the promised land of man's hopes and dreams will be realized.

With his long past history of experiences and accumulated knowledge man has come to a point where his progress is stayed and baffled by many obstacles. In this apprehensive condition he feels the need of a great guiding Personality who will lead on toward the Promised Land of international harmony, racial accord, scientific-religious cooperation, and many other needful principles which will ultimately lead

him upward and onward.

Bahá'u'lláh teaches us that:

"In that Day there is no refuge for any save the Command of God and no salvation for any soul but God. . . .

Hasten, O People unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter whatsoever except beneath the Shelter of His Name, the Clement, the Forgiving."

MEDICAL HISTORY AND THE ART OF HEALING

ZIA M. BAGDADI, M. D.

In this, the author's concluding chapter in his series under the above title, a vital comment on the art of material and spiritual healing is continued from the previous chapter, with the addition of many helpful instructions from the writings of 'Abdu'l-Bahá.

ONE of the problems in the scientific world today is the existence of so many different schools of medicine and healing institutions everywhere. One might say, "the more the better." True, the more the better if they would accept the truth in each and not be antagonistic to one another. Instead of being blessings to mankind, often these great institutions are the cause of utter confusion to the minds. Their conflicting methods, their contradictory theories, and their lack of sympathy toward each other, have puzzled the public and made it very difficult for many who are not well informed as to whom the sick should go for relief. The unnecessary sufferings of human beings, and the death rate will be very much lessened when the

medical profession becomes more spiritualized and the public is more illumined by turning to the Source of knowledge and mercy, heeding the advice and exhortation of the Divine physician of the day.

ALTHOUGH IN the previous article, the subject of material and spiritual healing was somewhat fully explained in accordance with the teachings of 'Abdu'l-Bahá, here again His own words are quoted from His writings, that the reader's memory may once more be refreshed and this vital topic be better understood.

"There are two ways of healing sickness, by material means and by spiritual means. The first is by the use of remedies, of medicines; the second consists in praying to

God and in turning to Him. Both means should be used and practiced.

"Illness caused by physical accidents should be treated with medical remedies, those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions will be healed by spiritual rather than by physical treatment. Hence both kinds of remedies should be considered. Moreover, they are not contradictory, and thou shouldst accept the physical remedies as coming from the mercy and favor of God, who hath revealed and made manifest medical science so that His servants (creatures) may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvelous effects."

The above message was from 'Abdu'l-Bahá to a doctor who had not decided to which school he should belong—medical or spiritual. The substance of the answer to him is of course both.

In the previous article, the advice given by 'Abdu'l-Bahá to a group of medical students at Beirut was mentioned. His further advice and instructions to old and young doctors and patients as well in America, are here quoted; and indeed they might well constitute the light of guidance to all conscientious physicians, the means of their true success, and the path that leads to physical and spiritual health.

"For the physician the first qualifications are—good intentions, trustworthiness, tenderness, sympathy for the sick, truthfulness, in-

tegrity and the fear of God. With life and heart strive thou to be both a spiritual and physical physician."

"O THOU son of the Kingdom! If one possesses the love of God everything that he undertakes is useful, but if the undertaking is without the love of God, then it is harmful and the cause of veiling one's self from the Lord of the Kingdom. But with the love of God every bitterness is changed into sweetness and every gift becometh precious. For instance, a musical melodious voice imparteth life to an attracted heart, but lureth toward lust those souls who are engulfed in passion and desire.

"With the love of God all sciences are accepted and beloved, but without it, are fruitless, nay, rather the cause of insanity. Every science is like unto a tree; if the fruit of it is the love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire."

"O THOU sincere servant of the True One and the spiritual physician of the people! Whenever thou presentest thyself at the bed of a patient turn thy face toward the Lord of the Kingdom and supplicate assistance from the Holy Spirit and heal the ailments of the sick one."

To A YOUNG physician. "Now experience is necessary in order to attain skill and proficiency. The greatest of all these is the confirmation and the power of the favor of the Blessed Perfection. [Bahá'u'

lláh]. I am hopeful that also will be thine.”

THE SYMPATHETIC nerve is an important factor in a balanced health. This strange nerve which springs into branches from small bulb-like glands, called ganglions, all along the human spinal cord from the neck down to the end of the spinal column or back bone, to supply the internal vital organs, is still a mystery to most of the doctors today. It has a relation between body and soul. It controls the heart, the morals and all emotions. It is a great factor in health and happiness. For example, when a particle of dust enters the eye, it causes irritation of the sensitive nerves which control the lachrymal gland—the tear-producing gland—and the eye is filled with tears. On the other hand, the mere seeing or hearing of a real sad tragedy, gives the same effect, namely, acts upon the sympathetic nerve which in turn agitates the lachrymal gland and causes the eye to shed tears. This goes to prove how this nerve controls human emotions. In the following paragraph 'Abdu'l-Bahá tells the doctors in a few words what this nerve is and how and when its marvelous function could be better understood.

“The powers of the Sympathetic Nerve are neither entirely physical nor spiritual, but are between the two. The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are normal. When the material world and the divine world are well corelated, when the hearts become heavenly and the aspirations grow pure and divine, perfect

connection shall take place. Then shall this power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing.”

IN ALL my life I have never seen any one who practiced and believed in prayers more than Bahá'u'lláh and 'Abdu'l-Bahá. How well I remember those early hours before the dawn when I became awakened by 'Abdu'l-Bahá's melodious voice praying and supplicating in behalf of His loved friends everywhere. On one occasion while He was occupying one room and I another next to that of Bahá'u'lláh's in 'Akká when both arose from sleep at that usual early hour, He said emphatically that were it not for those prayers His bones would have been turned to ashes long ago.

To a friend He wrote: “Man must, under all conditions, be thankful to God, the One, for it is said in the blessed Text, ‘If ye be thankful, I will increase ye.’ (That is, if we are thankful to God, God will increase His bounty unto us) Man must seek shelter in the mercy and protection of God, for he is constantly subject to a hundred thousand dangers. Save for the refuge and protection of the Merciful Lord man is without shelter.”

To a patient who needed spiritual healing 'Abdu'l-Bahá wrote: “Turn thou to the Kingdom of thy Lord with a truthful heart and with all devotion, sincerity and great spirituality, and ask to be healed from pain and passions and be confident in the bounty of thy Lord.”

To another patient: “Rest assured in the mercy of the Lord; be rejoiced for my remembering thee;

gladden thyself by the appearance of the Kingdom of God and call out, 'Ya-Baha El-Abha,' from the depth of thy heart with all meekness and supplication, attracted by the fire of the love of God. Then annoint or rub all the parts of the body. Verily I say unto thee, if thou attainest this condition we demonstrate to thee (i. e.; if thou followest the direction given) be confident in the speedy recovery through the favor of God."

To one who believed his illness was his punishment from God, He said: "Take some honey, recite 'Ya-Baha El-Abha!' and eat a little thereof for several days. For these thy prevailing diseases are not on account of sins, but they are to make thee detest this world and know that there is no rest and composure in this temporal life."

And to another: "I hope thou wilt become as a rising light and obtain spiritual health,—and spirit-

ual health is conducive to physical health."

To a lady physician: "O handmaid of God! Continue in healing hearts and bodies and seek healing for sick persons by turning unto the Supreme Kingdom and by setting the heart upon obtaining healing through the power of the Greatest Name and by the spirit of the love of God."

Bahá'u'lláh and 'Abdu'l-Baha have revealed many healing prayers. Fortunate is the one who uses them. The following is a short and sweet prayer by Bahá'u'lláh which is usually repeated nine times by Bahá'is:

"O my God! Thy Name is my healing, Thy remembrance is my medicine! To be near Thee is my hope and Thy love my companion. Thy Mercy is my need and my hope in this world and the world to come; for Thou art the Giver, All-knowing, and Wise."

The "John O'Groat Journal," a weekly paper published in Wick, Scotland, with the largest circulation of any paper in the five surrounding counties, comments as follows in the issue of January 9:

"*The Bahá'í Magazine* (December) has the usual fine selection of articles bearing on the principles of this world-wide movement—racial and religious unity, true human brotherhood and universal peace. Leading place is given to an editorial on present conditions in China, a great country now groping her way for Light. "War," says the writer, "cannot be abolished until national racial and religious prejudices and hatred are abolished. The Bahá'í movement carries forward simultaneously all the principles necessary to accomplish this." Among various other features containing the enunciation of many uplifting thoughts and sentiments, the issue contains a beautiful picture of the great Bahá'í temple which is in course of erection near Chicago and which it was the privilege of the present reviewer to see over last year, so far as it was then constructed. No reader who with open mind peruses this magazine and other publications issued by the Baha'is can fail to appreciate the lofty thoughts and noble ideals for which the movement stands."

THE BAHÁ'Í MAGAZINE

Star of the West

VOL. 21

MARCH, 1931

No. 12

CONTENTS

	Page
The Social Fabric, 'Abdu'l-Bahá.....	354
The Coming of Spring, 'Abdu'l-Bahá.....	370
* * * * *	
Editorial, <i>Stanwood Cobb</i>	355
The Unbroken Spiritual Guidance, <i>Howard R. Hurlbut</i>	358
Ordeals and Ideals—The Spiritual Education of Persian Children, <i>Jalal Sahihi</i>	364
Contrasts—A Poem, <i>Willard P. Hatch</i>	371
Treasures From The Land of Fars, <i>Florence E. Pinchon</i>	372

Cover Design by VICTORIA BIDIKIAN

THE BAHÁ'Í MAGAZINE STAR OF THE WEST

The official Bahá'í Magazine, published monthly in Washington, D. C.

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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Subscriptions: \$3.00 per year; 25 cents a copy. Two copies to same name and address, \$5.00 per year. Please send change of address by the middle of the month and be sure to send OLD as well as NEW address. Kindly send all communications and make postoffice orders and checks payable to The Baha'í

Magazine, 1112 Shoreham Bldg., Washington, D. C., U. S. A. Entered as second-class matter April 9, 1911, at the postoffice at Washington, D. C., under the Act of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 1, 1922.

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THE SOCIAL FABRIC

WHAT could be better before God than thinking of the poor? For the poor are beloved by our heavenly Father. When His Holiness Christ came upon the earth those who believed in Him and followed Him were the poor and lowly, showing the poor were near to God. When a rich man believes and follows the Manifestation of God it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life.

BUT the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute.

ONE of Bahá'u'lláh's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each in his function according to ability; but justness of opportunity for all.

—'Abdu'l-Bahá.

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“Differences of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities.”

—'Abdu'l-Bahá

THE WORLDWIDE problem of unemployment, diminished markets for industry and commerce, and growing poverty of the masses, present an alarming phenomenon concerning which economists and statesmen find no optimistic solution to present. Unlike other business crises, this is worldwide; and there is no sign yet upon the horizon of its abating.

In Asia the fall in the value of silver has destroyed wealth of the people to the extent of several billions of dollars. Until the former value of silver is restored, the purchasing power of that vast continent containing one-half the population of the world is immensely reduced. Statesmen do not know exactly how to restore the value of silver. Even if they did, it does not seem likely that there could be sufficient unity in the banking and political interests of the world to bring any such step to pass.

South American countries, with the exception of Argentine, are in such a condition of hardship and poverty that they have become a prey of constant revolution, which does not help but merely hastens economic disintegration.

As for Europe, the prospect there

is even more gloomy, if we may trust the reasoned comment of Frank H. Simonds, perhaps our leading newspaper correspondent there, who makes the following statement:

“... the impression I gather from Geneva and from the public men of all European countries here assembled is this: With the exception of France, the condition in all continental countries has become such that the familiar issues and problems of the post-war era, problems political and military, have become actually side issues. Disintegration within countries has become so general and gone so far that one of the most familiar judgments one meets is that capitalistic and democratic civilization is endangered, if not doomed, and that Europe is drifting toward a general catastrophe.”*

It is indeed time for all serious-minded men to inquire whether the economic and political institutions thus far prevailing among leading nations are either the best or the most feasible for humanity.

It must be admitted that this country has up to the present prospered under the regime of economic individualism. Both the capitalist and the laborer, leaders of wealth and the masses, have gained immensely through the efficient and scientific exploitation of this country's enormous resources, and through the application of science,

* Washington, D. C., Sunday Star, February 22, 1931.

inventiveness and efficiency to industry. Yet if these are all the factors necessary to prosperity, why the present crisis with its worldwide ramifications? Should the cycle of mass production and mass consumption again be restored to the success which prevailed during the last decade, there would be little inclination to critically scan the fundamental structure of our economic institutions, for this is a pragmatic country and what succeeds is considered *ipso facto* to be right.

It is, however, the fact that this cycle of mass production and mass consumption is not today successful, the fact that economic individualism seems helpless to stem the tide of unemployment and misery either here or elsewhere—these facts seen in the light of even more seriously impending catastrophes abroad, throw doubt upon the perfection of the human institutions so far established.

“WILL paternalism be ushered in as a reaction to exploitation and to competition that can have but one outcome?” asks Dean Arland D. Weeks, School of Education, North Dakota Agricultural College, in a very interesting article* in which he queries as to what the future organization of society must be to adequately solve the political and economic problems due to vast differences in the mentality of humans as discovered by the modern psychologists. Over one-half our population, that is to say, more than sixty millions people are found by the psychologist to be of low average intelligence or less, that is, hav-

ing an intelligence quotient of less than one hundred. We cannot blame this lower intelligence group for stupidity, says the author, they cannot help themselves. It is a biological quality. In this connection the author states an amazing fact, just the opposite of our ordinary idea, namely that the increase of knowledge due to the education of today does not tend to level the intelligence but rather multiplies disproportionately the resources of the superior.

“Science means something directly to the lowly, but it gives unprecedented power to the gifted. As knowledge grows from more to more, a wedge progressively separates the social fates of persons at different levels of native ability . . . Two illiterates of contrasting abilities would upon learning to read be still more different.”

“Economic manipulation governed by relatively high intelligence can be more persistently and hopelessly oppressive . . . The bigness and inscrutability of manipulative processes leave the lower mentalities badly off for self-help.”

“With the ripening of institutions and the perfection of economic strategies, assuring steady increase of disproportionate benefits to the upper levels of intelligence, it can only be through policies determined at the seats of power that, for example, in the United States, a farmer is not made a peasant or exhaustively exploited and put on a dole.”

“We can only hope that the lower millions will have great leaders, and that *the classes who have mental power by birth will conceive of the*

* The Scientific Monthly, February, 1931.

state in terms inclusive of the welfare of the mass—for the inequality of brain cells is great.”

AT SUCH a time as this when the whole world is perforce seriously questioning the efficiency of its institutions—political, social and economic—the solutions to these grave problems which the Bahá’i Movement offers in its great World Design revealed by Bahá’u’lláh merits the earnest attention of every thoughtful person.

As regards the institutions of government—we have in the Bahá’i World a perfect balance of democracy and aristocracy. By means of universal franchise employed without chicanery, or even electioneering (which in reality is a dangerous procedure tending to defeat the very purposes of democracy) the best and worthiest people are elected as leaders. In the Bahá’i election there is but one aim—the selection of the best people, as evidenced by character, by gifts, and by general efficiency and ability to serve. Once elected, this group constitutes a government by *the best*, using the word *best* in its larger significance; harmony of thought and absolute unity being essential. This governmental body has but one aim, to legislate honestly and wisely for the benefit of all; and as these aims and accomplishments are to be universal in their beneficence, so on the part of the electorate is found a loyalty that upholds the hands of government. Here we see the per-

fect solution of the problem raised by the previously quoted writer—a vast problem due to the mental differences of society.

As to the economic problem, we find in the Bahá’i World of the future a perfect solution of the present impasse between capital and labor, without destroying the individual initiative of either group. By means of a really effective method of profit-sharing the interests of labor and capital are amalgamated. Furthermore the state, local and general, guarantees employment and livelihood. By these provisions poverty is absolutely eliminated.


Here we have the ideal co-operative state, an enormous step forward from the individualistic state of the past, yet retaining the opportunity for individual effort, inventiveness and reward. The different classes of society, the different classes of industry, the different classes of government, are so integrated as to perceive and feel an actual working unity. This is what one might call one hundred per cent co-operation. Mutuality of interest is both conceived and practiced by all, and with the great dynamic power which comes from an efficient working unity, humanity will be able to prevent all these economic crises and catastrophes which are at present the concern of governments and which are indeed threatening the very foundations of human society.

The principal cause of these difficulties [economic problems] lies in the laws of the present civilization; for they lead to a small number of individuals accumulating incomparable fortunes beyond their needs, whilst the greater number remains destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction.—‘Abdu’l-Bahá.

THE UNBROKEN SPIRITUAL GUIDANCE

HOWARD R. HURLBUT

"The marvelous bestowals of God are continuous. Should the outpouring of Light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then Divinity itself would be interrupted. Even men ask for continuity."—'Abdu'l-Bahá.

VER sixty years ago, Bahá'u'llah wrote: "Verily, every drop contains an ocean and in every atom there is concealed a sun." That sounds like the declaration of a dreamer, or some allegory, and not by any possibility applicable to a real condition. Many have doubtless read articles which of late have been appearing in periodicals and the daily press regarding scientific investigation of the atom. In one there appeared this statement: "Scientists have determined that in every atom there is contained in miniature a replica of our solar and planetary system; that each atom contains a sun with planetary electrons revolving about it and situated relatively to one another as are Saturn and Neptune of our own system." And there are dreamers in the scientific world who insist on peopling these infinitesimal realms with beings infinitely more infinitesimal still, possessed of intellects with which they struggle with the problems confronting them, just as we with our advanced capacity wrestle with our greater problems.

By reason of the installation of the great 100-inch reflector in the telescope on Mount Wilson, in California, we have been introduced to that wonderful sun, Antares, in the constellation of Scorpio. Astronomers have succeeded in measuring its diameter and have

found it to be four hundred and twenty millions of miles—a distance so inconceivably vast that fully fifty thousand such bodies as this earth of ours could be strung along it and leave a great distance to spare. They have determined that what we have always considered this universe of ours is the merest of pigmies in its relation to untold millions of universes distributed through space. If the mind of man shall thus delve into the regions of the infinitely small, what intellect is there which shall give to the imagination wings of such power that he shall attain to the vistas of limitless grandeur enjoyed by those upon a plane beside which our own is only as a rose-leaf on a shoreless ocean!

Scientists the world over are agreed that one of the greatest problems confronting them is that of the atom: that with its solution, practically all of their troublous problems will be dissipated in thin air. If the secret of its stability shall be uncovered, the illimitable forces of nature will yield to the supremacy of intellect, and humanity will enter upon a plane of complete domination of all the material realms of the divine. It is the atom which constitutes the basis for the creation of the material universe, and which is the compelling argument, never changing, never ending, enduring as God its Creator,

and acted upon and developed in unbroken accord with the predestined plan for the execution and fulfillment of an irrefragable law.

Regarding the atom and its importance in the eternal plan of creation, we refer to 'Abdu'l-Bahá's wonderfully clear treatise on evolution as given before the Theosophical Society in Paris;¹ and to the address before the Metaphysical Society of Boston,² and other published writings. These include a definition of the completeness of divine justice which compels that every individual atom in the universe of worlds shall have its coursings through all the kingdoms to its predestined station in its "paradise" which is its development to the station of service in being part of the highest contemplated physical creation of God—the human body—a divine temple devised by Deity to house a human soul capable of being a perfect mirror for the reflection of the beauties of the divine station. Having attained to this "paradise," it reverts by regular and orderly processes to its original primal station, to begin again its interminable coursings.

And, because this is so, it follows that there can never by any possibility be a perfect world. Were it possible for a perfectly completed state to exist, then must creation cease to be, for the reason that the eternal law of God is progress, and there can be no progress after perfection has been attained. This applies not only in a limited sense to a limited portion of the created realms, it applies to the totality of

all the realms. It applies to this distinctively human condition with which we are associated and in which it is the design of God that we shall be determining factors in the working out of our destiny.

II.

How illimitably magnificent are the vistas of life when we come to full realization that less than a remote suggestion of a clock-tick in the eternal history of the soul is even the most extended experience it may enjoy as the measure of life as we know it upon the plane of human consciousness! That through eternities it is to uninterruptedly progress toward a goal which has no fixity, and along the pathway to which are scattered inconceivable beauties of augmenting attraction, to whose advancing splendors the soul is continually developed in its capacity to assimilate and understand!

There is no condition in the worlds of the unseen which has not its reflex in the material realm. Therefore, we can approach this subject of continued imperfection with a clearer definition of its meaning and intent. As matter, evolving through infinite æons of the past, has successively developed material forms which have been susceptible to cultivation and advancement to something higher and more refined and beautiful, so must it inevitably follow that in all the illimitable æons of futurity shall the atom have its coursings through all the kingdoms of matter, remaining continually in a condition of imperfection, destined to express in every age all of the weaknesses,

¹ The Wisdom of 'Abdu'l-Baha. ² Promulgation of Universal Peace, Vol. II. Baha'i Publishing Committee, New York.

all of the crudities, all of the qualities of every description which matter in its progress in the past has ever expressed. That is why perfection in a human state cannot rationally be even dreamed of in the sense of a widespread attainment. It would controvert the established and inviolable law of evolution which God has fixed in his universe of worlds as an agency for bringing forth understanding of something of His beauty and of raising up in the human heart the desire to make an approach thereto.

Now, to revert to this matter of the divine spiritual influence working along other than directly spiritual lines. It will be readily conceded that a worship of divinity which is a matter of compulsion through the dominance of an established law could not in any real sense be considered as worship at all. It would be like a boughten friendship or a compulsory service. Therefore, God, in sending forth the emanation of His unfailing love from His source of being, raised in His human creation an independent will which He caused to have separated from His own and existent of itself by a voluntary evolution from the being of man. And this independent human will He made capable of opposing itself to the divine will in every realm of its activity except that of composition and decomposition; that is, it should have no control over life or death, but should be voluntarily the director of all its intervening action between the cradle and the grave.

In such a creation, designed and projected upon its predestined plane of being in a state of abso-

lute purity, there rested the capacity to differentiate between beauty and ugliness, between right and wrong, between sanctity and grossness, and with this capacity the authority to make an independent choice. Then Divinity upraised in a human temple a reflex of itself, mirroring in full perfection all of the glories of the divine attributes, and caused this unsullied human creation to endure all of the exigencies and vicissitudes of life which any human might be subject to and through all of this to demonstrate that a pure character may remain unsullied in a sea of wrong. Consequently, when a soul shall be attracted to this human expression of divine beauty and demonstrate sincerity in daily living, this constitutes the reality of sanctity and the apotheosis of worship of the Divine.

You have now had placed before you the upraising on the human plane of that which is called religion.

If from the beginning God failed to afford this opportunity to follow example: if He failed through any period of human need to supply a source of light and guidance to a wandering race, then would He fail in His established law of absolute justice which was designed to perpetuate the universe of worlds. Therefore, in every age has the Almighty lifted up these mighty human expressions of Himself as agencies for influencing the human will to a recognition of His beauty.

We perceive, therefore, the absolute failure of religionists to understand the character of divine justice when they will insist that there has been and is no other than a

single channel for the administration of God's law, His bounty and His love.

III.

To some pilgrims visiting Him in the "Most Great Prison," in 'Akká, 'Abdu'l-Bahá gave this teaching: "Jesus spoke everything in parables because the ideal sense is, in this way, revealed and understood. This contingent world is like the mirror of the spiritual kingdom, consequently it is better to explain each subject so that the real meaning can be understood. When anything has been renewed in this contingent world it is found to be in better condition, and if renewal did not take place from time to time, annihilation would be the result of all contingent beings. If the plants had no rotation they would soon cease to exist. This is the reason that God has ordained rotation and renewal. Even the sun itself revolves around another center. In appearance the sun is the center of the contingent world, but in reality it has a center around which it revolves. The earth revolves around the sun once in three hundred and sixty-five days, which causes the four seasons; and by these four seasons the contingent world is constantly revived and renewed. And this same renewal is seen in the Kingdom. The early days of every Manifestation are called the spring—when you see the seeds first sprouting and everything is young and tender. Then follows the summer season, when things have reached a state of perfection and the fruits are gathered. Then comes the autumn season, when everything begins to fall into

decay; after which speedily comes the winter, when all is dead, and without any apparent life. God is almost forgotten, and the hearts are turned to the world entirely. But when this state is reached, it is a sign that a new springtime is coming.

"For instance, in the beginning of the appearance of Moses, it was the springtime of His day. The summer time was when many people had accepted Him, believed in Him, promulgated His teachings—His fruit was gathered. Then came the autumn, when His commands first began to be neglected, and the true followers began to fall away, and the true teachings to sink into decay. Then came the winter, when the hearts ceased to turn unto God, were occupied with worldly things entirely, and spiritual death apparent. Then came the springtime of Christ. In the last days of winter, just before the spring, there is no sign of herbage, or anything that is green, but when the springtime comes once more the dreariness of winter is forgotten. Thus it is that in the different Manifestations the four seasons are made manifest."

IV.

Bahá'u'lláh tells us that the Word of God is as a two-edged sword; it cuts at the heart of human institutions and character and it creates in the people of love a condition of pure holiness and sanctity, and in the people of hatred an attitude of denial, opposition and oppression. This does not mean that it injects the opposing attitude into the human condition, but that because of the purity of

the Word the impure tendency of the human will brings out its expression of denial. But the seed of the Word of God, wheresoever planted, cannot remain without effect, and therefore whether it be in the people of direct opposition or in those who wander from the paths of truth because of vain imaginings and false interpretations, the spirit of the Word continues as a compelling force. That is why in every religion, at certain stages of its history there may be found remarkable—sometimes wonderful—demonstrations of the workings of intellectual capacity in fields of scientific development when spiritual aims seem to be almost entirely lacking. That is why, although the glory of the Solomonic sovereignty was attainable by the Jewish people and they had become uplifted by the laws revealed through Moses, they were subject to the continued augmentation within themselves, as individuals and as a race, of characteristics which led to their sure destruction. That is why the followers of the Prophet Muhammad, even when they had departed from the pure spirituality of the allegorical teachings of the truth which He revealed, progressed by inconceivably rapid bounds to the highest degree of material civilization the world had known. That is why the Christian dispensation progressed to a full recognition by imperial Rome and became the dominant religion of Europe, only to pass to its decline in the blackest night of human experience—the Dark Ages of Christian Europe.

Every Founder of a prophetic dispensation brought to the world a

capacity in Himself for the complete reflection of the will of God. He did not manifest it in its fullness, but limited its expression to the capacity of understanding in the people He addressed. And the identifying quality in each dispensation over all other qualities was, after His passing, a characterizing influence in the development of those who professed religion under His banner.

Thus, the identifying characteristic of the teachings of Brahma was *Sacrifice*. And, resultant on this, even after these long centuries of idolatrous habit and practice of His followers, we see them engaging in the most extreme forms of sacrifice to accomplish soul-purification.

The outstanding teaching of Lao Tse was *Reverence*. And although nearly three thousand years have passed since his rise, the Chinese people remain today the most reverent of all the races of earth.

Zoroaster stressed *Purity*. And it is a matter of record in the presidencies of Bombay and Calcutta that the Parsees give the lowest percentage of trouble because of crime, prostitution, or other forms of vice, of any of the other Oriental subjects of the British Empire.

Buddha taught *Renunciation*. And it has been a leading characteristic of His followers—this renunciation of self, which obtains even to the extent that the Buddhists are today less in opposition to other religious teachings than are those of any other branch of religion, renouncing claim to an exclusive revelation and welcoming all worshippers beneath the canopy of God's bounty.

The mission of Moses was directly attached to *Righteousness*—the establishment of which was the most desirable condition of His time, and His followers have ever persisted in adhering to His laws more consistently than have other religionists to their own. Beyond that, the laws which He revealed in that remote past constitute the bases of practically all of the laws existent in the world today.

The particular quality emphasized in the teachings of Jesus was *Love*, and although Christianity has often failed to develop and foster in its devotees the real Christ spirit of wide acceptance and recognition of God and His truth, this spirit of love and helpfulness is clearly and scientifically applied by Christian peoples.

Muhammad brought to His followers *Submission*. How marvelous was the influence of this teaching on the barbaric tribes who had formerly laughed in derision at every law, but who, in an incredibly brief period, became submissive to law! Today, even, we find everywhere amongst these religionists the almost absolute submission of their desires, their possessions and their lives to the requirements of their religion which involve a greater degree of simplicity and a less complicated system of theology than any other extant religion.

Oh, matchless pageantry of purpose in the promotion of qualities to constitute the structure of a perfect man! Sacrifice! Reverence! Purity! Renunciation! Righteousness! Love! Submission!

And now we come to another expression of these enduring paral-

els in the scientific application of the unchanging law to the requirements of human well-being: All of the rivers of earth start from sources sparkling and pure and have their coursings through wide varieties of soils from which they gather and absorb the impurities and discolorations, to discharge them at last into the purifying body of the waiting sea. So, too, all of the streams of divine instruction have had their birth in pure and inspiring fountains, and down the centuries have flowed through the soil of human hearts and intellects and have become saturated more or less with their qualities until at last they must be plunged into the purifying ocean of God's design.

It must readily be recognized that the predestined purpose compels an ultimate juncture of all these hitherto separated streams, and that when a Messenger of God shall finally arise, giving equal and full emphasis to every one of the divine qualities, He must be the Perfected Expression of the desire of the Creator.

So, do we reach the time of the coming of Bahá'u'lláh—the Glory of God—Whose Manifestation of all the power, the beauty, the compassion, the knowledges, which have had expression through the ages of the past, brings to a discordant and war-torn world the inspiring message of *Unity* as the healing balm for all its woes.

Under the clear definition of the divine purpose which He has brought we find a mandate for the unification of all the schools of religion under the one banner of a single God—a gathering together of

all His worshippers under the tent of Unity, recognizing as divine in its inception and origin every prophetic dispensation of the past, and that all were ordained by the Almighty for the expression of His will.

Bahá'u'lláh has declared that the soul that is alive in this day has attained to everlasting life, and the soul that remains dead in this day shall never attain to the desired station. That is, if one shall persist in blindness when the sun is shining in the fullness of its glorious effulgence, he cannot hope ever to attain to vision when the world is bathed in a lesser illumination.

The Bahá'í Faith aims to stir the dulled consciousness to a deeper


understanding and, precisely as the yeast leavens the lump and causes it to expand, so do the Bahá'í Teachings bring about an expanded concept of life and life's relations and duties, and inspire in the sincerely seeking soul a greater degree of selflessness and simplicity in its approach to truth. In the coming of Bahá'u'lláh the walls which have been raised by man's fallacies between the pillars of the temple of faith have been torn down, and today the entire world of humanity may offer its worship in service, bathed in the unquenchable Light shining from before the altar of the unapproachable Divinity.

ORDEALS AND IDEALS

THE SPIRITUAL EDUCATION OF PERSIAN CHILDREN

JALAL SAHITHI

The author of this article, written at the Editor's request is a Persian youth who is studying modern industry and engineering in Detroit at the same time that he is doing practical work in the Ford factory there, his aim being to take back to Persia a proficiency in these lines which may be of service to his native country. Mirza Jalal describes to us vividly the obstacles as well as the spiritual exaltation of his boyhood training in the Bahá'í religion. We consider this article a human document and a valuable chronicle of the past days of spiritual persecution. We hope to have further articles from his pen dealing with his life in Persia and also in this country.

 GREAT things are not always great in appearance. Objects of real significance are often hidden in insignificant surroundings. The noblest hearts may be found in the humblest persons, and the dearest treasures in the cheapest lands.

Everybody can see in the Bahá'í Magazine, or in other Bahá'í publications, pictures of groups of Bahá'í children, mostly from the East; simple in appearance those

pictures are, and yet full of meaning, full of suggestion, full of instructive points. From them we may easily learn a great deal about some Bahá'í activities that for years have been silently going on in many Bahá'í centers, especially in the East.

Being recently surprised in finding his own picture in a Western publication, this writer wishes to take the opportunity to share with the friends some of the reminis-

cences that the picture suggests to him.

Tihran's present well-organized Bahá'í classes, wherein meet hundreds of Bahá'í children and young people every Friday* morning, started at a time when the friends in Persia still had the problem of safeguarding their lives and property in addition to all of the problems related to the spreading of the Cause in a world of bitter and violent opposition. Aside from all was the problem of rearing the lamb-like children in the midst of such a wolf-like people. How difficult the task, how necessary that it be done!

The friends already had the conviction that no wise gardener would devote all of his attention to the well-rooted trees to the neglect of the young ones. They realized the necessity of selecting a special body of far-sighted, whole-hearted teachers to take care of the children and young people so that in the light of the Bahá'í teachings they might grow to be souls in whom universal love and brotherhood would be things of heart rather than words of mouth. The seriousness of other problems, however, might have overshadowed this vital problem had not the rays of hope shone through a few noted young Bahá'ís who rose to organize the first Bahá'í class for children.

These young teachers noticed one day a few Bahá'í children in company with a number of religiously unpolished nonBahá'í lads. If our youth is going to grow like that of others, what hope then?—they thought. So with Bahá'í assurance and firmness they started the new activity in a city the soil of which

was still colored with the pure blood of its martyrs; the air of which was still filled with the cry of "Death to the Bahá'ís"; its people still stalking for Bahá'í prey; and its government cooperating to crush the whole movement.

THE WRITER had seen but five springs before his first contact with a class which started about one year previous. The following is essentially the story of the first class as given by several teachers:

There came that historic Friday morning. For the first time a dozen or so Bahá'í children found themselves where they could breathe, so to speak. They could mention the name of 'Abdu'l-Bahá or Bahá'u'lláh with no fear, but with no loud voice lest some unfriendly ear should hear and cause trouble. There were two or three adults, the organizers of the class, sitting on the carpeted floor like the rest, facing a number of adorable, peaceful children whom they addressed not as pupils but as brothers and friends. In a low tone a prayer was first chanted, silence and meditation followed, and then the joyful voice of a teacher said, "Friends," and proceeded to tell the little friends why they were there.

Any one who has dealt with young children will understand what it means to talk to a number gathered together for the first time, but would he also thoroughly understand what it means to be in a room with every door tightly shut to avoid detection, and have to tell the children why they were there and why they could not have much freedom; why they were to as-

* Friday is the Sabbath day in Persia.



A Bahá'í Sunday school class conducted by the author (front row, center). These boys are all most zealous students of their religion and active in helping to spread the Bahá'í Movement. A study of their faces reveals the earnestness and fine altitudes of character already attained. They represent most promising material for the new Persia.

seem in that way every Friday morning; why they were to enter without talking to or looking at any one outside so that nothing might be suspected; why they were not to scatter or expose any of their writings or lessons; why they were not to talk loudly while in their meeting; why they were to go out one by one at long intervals; and why they were not to complain if they should be stoned, neither to use the least unkind word if mistreated. Suppose now, dear reader, you put yourself in place of a six to eight year old child who was to mind all those admonitions, and yet be happy and contented. The little heroes, however, went on to their meetings very joyfully, and did what they were asked to do.

The lesson of the day consisted of a sentence containing six meaningful words in the original Persian, meaningful individually and collectively. It was a short quotation from the precious words of 'Abdu'l-Bahá to the effect that a Bahá'í is one who possesses all human perfections. This was the first lesson; this was the cornerstone; this was the first spiritual food served to the young Bahá'is, a food nutritious enough to last them forever. So far as this writer knows, this lesson has remained the first lesson ever since for all the children attending Friday morning Bahá'í classes.

A NUMBER of weeks passed; the number of students increased; the difficulties in meeting became greater because the neighboring lads had discovered the assembling of their little Bahá'í acquaintances, and were wickedly doing all they could

to torment the young students. But every thing has its advantages; the mischief of the lads helped us to practice what we were learning. The more they hurt us, the deeper they engraved sympathy in our hearts; the more they tried to agitate us, to excite us, to break up our meetings by shouting, cursing, throwing stones into the courtyard, the more we learned to understand and appreciate the value of calmness, peacefulness, harmlessness and quietness; and, what is more, our teachers, too, found many occasions to quote to us more and more of the beautiful, touching and penetrating words of our Master, 'Abdu'l-Bahá. As all these hardships came and passed, we learned to share with our parents the unescapable ordeals. We had some reason to pray to the Lord and ask Him to assist us to serve and teach those whom we could help.

Praise be to the Lord that a successful end came to the first year of our class, but not an end to the enthusiasm of the teachers or the students. The second year started; the lessons were a continuation of the first year, that is, short quotations. The first year lessons were taught to the younger ones.

Most of the Bahá'is of Tihiran resided at that time in the southern part of the town where the meetings were being held. There were also a number of Bahá'í families scattered all over the town so that another problem for some of the youngsters was that of transportation. They had to walk very long distances and had to pass some dangerous zones; yet nothing pre-

vented the presence of all the little Bahá'ís at their meetings. Will the writer ever forget the caressing touch and encouraging words that he received so many Friday mornings from his mother, who would prepare him to attend his classes, asking him to keep his lessons in his pocket and go with prayers; and she herself, then, would pray in her heart that her son might not return with a fractured head or a broken arm, for, if he did, there was no place to go for justice. Undoubtedly all Bahá'í mothers did so every Friday morning.

THE ABOVE description is not to present the cruelty of the ill-bred Muhammadan children, but just to indicate the seriousness with which the Bahá'ís in Persia approached the problem of spiritual training for their children, and of making them thoroughly acquainted with the marvelous teachings of Bahá'u'lláh. Three considerations of equal importance have always been chosen by them for spreading the Cause: themselves, their children, the outsiders.

Now we may look upon the enjoyable side of our Friday morning meetings. Not only were we having our regular tea twice at each session according to the Persian habit, and luncheon parties occasionally, but also our monthly feasts at which time the little friends themselves were the speakers. Yes, the gifted little Bahá'í speakers would quietly utter such words as "We must all unite and work for universal peace, for removal of prejudices of all kinds, for racial amity," etc. Then there would come the prizes for the best

speakers, the gifts from the parents for every one; and then sherbet, candies, and fruits would be served.

In later years, when there was more than one class, the students of different classes would have a general gathering in some one's large garden, where hymns would be sung, prayers would be chanted, and speeches would be delivered. All these united forms of praying, chanting, and feasting were our general source of inspiration, happiness and encouragement. They kept us up and going. We always enjoyed them and looked forward to them. The greatest thrill we ever received came from one of 'Abdu'l-Bahá's tablets blessing all the children who attended Bahá'í classes.

Unlike school education, our study in these newly organized Bahá'í classes was never to come to an end—that we knew from the beginning. We were taught that none of us would ever be graduated from the studies of Bahá'u'lláh's teachings. If a Bahá'í is to be the possessor of all human perfections, we were told, and one of the conditions for perfection is to have knowledge, a knowledge translated into practice, then who would claim that he knows all the Bahá'í teachings practically?

Based on this kind of reasoning, we were invited to attend the third year class to study the "Hidden Words"* together with a number of tablets in Arabic; the fourth year to study the history of the Cause in detail; the fifth and the sixth year to study, as thoroughly as possible, the "Book of Iqán"; the seventh year to learn "Some

*Revealed by Baha'u'llah

Answered Questions''; the eighth year to study the writings of the well-known teacher, Mirza Abu'l-Fadl. Thereafter it was suggested to us that we join the classes of the grown-up friends, to study further the different phases of the teachings in more detail, to speak, to learn how to present the teachings to different types of seekers, and, in short, to be a Bahá'í in practice.

MANY of the students of the early years who went to all those classes whole-heartedly are Persia's young, capable, energetic, trained Bahá'í teachers of today. Together with every year's new product, so to speak, they constantly reflect the divine light to the world, and help all the true seekers to find their path toward Truth.

Friends in other Persian towns started long ago to follow the steps of the Tihrán friends. In a similar manner they have gradually organized their own Friday morning Bahá'í classes. The lessons they teach are the same as those taught in Tihrán. Members of each local committee for children's classes are chosen annually by the respective local Assemblies just as Tihrán's is elected by the Assembly. Through regular monthly reports all the committees keep in touch with each other, and all with Tihrán, thus making the whole of

Persia a Bahá'í unit in that respect. So we see that when Friday morning dawns in Persia, our little brothers and sisters rise not only to get illumination from the glorious sun, but also to receive divine light from The Most Glorious Sun of Truth.

Friends of other lands, too, have gradually organized their classes for Bahá'í children. Their reports flow to all corners of the earth, and accomplish their part in making a unit of the world. Many times in our classes Dr. Susan I. Moody, one of the few American friends who have sacrificed a part of their lives in assisting and inspiring the Persian friends in their endeavor to serve, has spoken of "The Rose Gardens" of America as our dearest friends in the West, and also as the hands that are soon to be extended to grasp those of the East; then, united, to raise the standard of human relationship to ever higher planes.

"O God, permit us to partake of the perfection which belongs to Thee and of whatsoever Thou hast ordained for Thine elect. Make us to desire that which Thou dost desire, namely, Thy command. Help us to fly upward by Thy grace, sheltered by Thy presence, assisted by Thy nearness, and tranquilized by Thy love, in such wise that we may look only to Thee, speak of naught but Thy love, and turn to none save Thee."

Editor's Note—Happily for the Bahá'í communities of Persia, the situation there today contrasts most dramatically with the little less than tragic conditions which the author describes as prevailing during his youth. Today, thanks to the liberal vision and efficient administration of His Imperial Majesty Shahanshah Pahlevi, Bahá'ís are everywhere protected in all rights of religious liberty and can congregate publicly in large numbers with perfect safety. Religious martyrdom in Persia is now a thing of the past.

It is subject of thought to consider how deeply indebted the whole world is and will always be to these pioneers of the Bahá'í Movement in Persia who, at the constant risk of property and life, carried the Bahá'í Cause through this dark period of bitter persecution and martyrdom.

THE COMING OF SPRING

HUMAN tastes differ; thoughts, nationalities, races and tongues are many. The need of a Collective Center by which these differences may be counterbalanced and the people of the world unified is obvious.

“Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are not possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore, assisted by the Collective and Divine Center which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

“The Collective Center has always appeared in the East. His Holiness Abraham, His Holiness Moses, His Holiness Jesus Christ, His Holiness Muhammad, were Collective Centers of their day and time and all arose in the East.

“Today His Holiness Bahá'u'lláh is the Collective Center of unity for all mankind and the splendor of His light has likewise dawned from the East. He founded the oneness of mankind in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, the knowledge of God, praiseworthy morals, and the virtues of the human world. Bahá'u'lláh renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. . . . His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime. . . .”

—'Abdu'l-Bahá.

CONTRASTS

1. THE WORLD

"Because man has stopped his ears unto the Voice of Truth and shut his eyes unto the Sacred Light, neglecting the Law of God, for this reason hath the darkness of war and tumult, unrest and misery, desolated the earth." . . . Talks by 'Abdu'l-Bahá.

O hear the battle rolling 'midst the far peaks of the hills,
The roaring and the thunder from the clash of different wills!
O see the wounded falling, and the blood that stains the ground—
The dear, red blood that's flowing, while the death-clouds gather 'round!
To block this path to glory, and to still this dreadful fame,
The world doth pray, imploring that true Love be set aflame —
That tyrants cease to flourish, and oppression to prevail—
That this, the end of aeons, shall another earth unveil.

2. "THE GLAD TIDINGS"

"With power and might will the proclamation of the Kingdom of El Abhá found a new civilization, transforming humanity; dead bodies will become alive . . . blind eyes will see . . . the indifferent will be decorated with the flowers of divine civilization." . . . 'Abdu'l-Bahá.

O hear the Báb, the Herald that the Dawn of Truth appears,
With Light of Love and Righteousness, allaying all the fears!
O see the banners flying, where the tents of princes gleam—
The passes in the mountains, whence oncoming cohorts stream!
Bahá'u'lláh is calling, and the drum-heads roll and beat—
The shaken earth is trembling 'neath the march of peaceful feet:
The pillared skies are fallen, and the clouds are blown away,
The while the martyrs' glory is the token of the Day.

3. HIS SERVANTS

"They are not greedy after comfort, nor do they seek flitting pleasures. They are not longing for honour, neither pursue the phantasmal imaginations of glory and wealth. They are the devotees, the tried soldiers of Bahá'u'lláh . . ." Bahá'í Scriptures.

His servants here shall suffer from the world they would retrieve,
Although their hands are gentle and their tongues shall not deceive—
Opposing thoughts shall sweep them as the rain-drops from the sky,
Until they hear Him calling as their death is drawing nigh;
Bahá'u'lláh is calling, but the seeds of peace are sown,
The seeds of human fellowship, whence bitter hate is flown;
His battle is with evil, and His weapons Truth and Love,
To fill the fields of Godliness with plowshares from above.

4. HEREAFTER—THE REWARD

"Like unto the candle they are aflame with all the virtues of the world of humanity. This is everlasting glory. This is eternal life. This is true attainment. This is the divine sublimity of the creation of God."—'Abdu'l-Bahá.

How could a world of darkness know and welcome them and Thee,
When Thou art Light, and night doth ever from the morning flee?
O see these birds of heaven rise in ever higher flight,
Until they're lost in distances far past the range of sight—
In realms of God of Glory, of the Kingdom that's Divine,
Where virtues are supernal, and Thy Spirit's Love is wine:
In death of all unworthy things they draw Thy Presence near,
Whose brows the angels marked with Light—whose names Thou callest dear.

WILLARD P. HATCH.

TREASURES FROM THE LAND OF FARs

FLORENCE E. PINCHON

THE past" wrote Bahá'ulláh to the Persian Zoroastrians, "is the mirror of the future. Look and perceive!"

And it is in this spirit—not one of mere curiosity—but of sincere desire to understand something of the past of an ancient and once mighty land, whose history, literature and culture naturally possess an absorbing interest for all Bahá'is, that one approaches the great International Persian Art Exhibition now being held at Burlington House, London.

To one able to perceive beneath the surface of apparently chance happenings, deeper issues, it would appear of peculiar significance that the world of Islam should have, in this way, made so definite a rapprochement to the Christian, extending hands of mutual interest and friendship, and pouring into the lap of an astonished West of its hitherto most jealously guarded, sacred and dazzling treasures. And that we should be privileged to see them is, as Sir Arnold Wilson, Chairman of the Committee has observed, "more astonishing than any event in the history of the progress of modern civilization to date."

Also, to a Bahá'i, it is not without import that, during this year of world-wide anxiety and depression, attention should thus have been focussed upon the land of Bahá'u'lláh; that by means of the radio and newspapers, journals and books, this long isolated and little known country should be, as it were, flung open to the understanding and ap-

preciation of the Occident, and of England in particular. That around this nucleus and shrine of Persia's past splendors have been gathered offerings from Paris and Poland, Russia and Egypt, Denmark and Germany, Austria and America, and indeed from most of the leading countries of the world. And, by such an act, bringing yet a little nearer that happy Day when mankind will have come to realize their essential oneness and interdependence, and seek shelter beneath the Tent of Unity and the Canopy of Glory. Reminding us, too, of that other Treasure House, at whose holy Threshold we have been commanded "to endeavor to present every priceless and valuable thing."

Even to recall the way in which these rare and wonderful objects were collected, with its strange mingling of most primitive, modern and ultra modern modes of transport, stirs the imagination. Across great tawny deserts they were borne—costly bales of merchandise—on the backs of slow-swaying camels, even as in the days of Cyrus and Darius, or of the Magi who journeyed from Saba, purposing their long pilgrimage to an overcrowded inn at Bethlehem. While overhead, across other stretches of wilderness, magic carpets and jewelled riches literally floated on the throbbing wings of aeroplanes. They were whirled by automobiles into city depots; hidden among the dates of a tramp steamer in Sindbad's port; till, from the perilous seas once more the twentieth cen-

ture received them into the grey mists of a London dock.

"Tis but a step between the desert and the sown" sings a Persian poet. Only a door in a wall may separate arid wastes from a green garden. So, on crossing the threshold of this Home of the Arts, one passes from the gloom of an English winter into another world; a world of glowing color, vibrant with the intangible atmosphere and romance of the East. Scarcely anyone so poor that he may not behold, and in that way share, some of the world's priceless possessions; none so unimaginative that they may not wander awhile in a region of poetic fantasy and become enlarged thereby.

It would neither be possible, nor advisable, to attempt to trace the history of Persia's artistic developments, nor to describe in detail this amazing and unique exposition, the Press in many countries having, no doubt, afforded opportunities to grasp it in more or less detail. Sufficient perhaps to say that, for the serious student here, beneath one roof, is provided a complete survey ranging from 3500 B. C. to the reign of Nasir-ed-din Shah of Bábi days. So, gentle Reader, all that one can ask is, that you will walk for a brief hour through this bazaar of beauty, with a Bahá'i visitor, and share with her a few of the thoughts, and perhaps a little of the emotion, aroused by this intensive visit to a land steeped in the great poetry and mysticism of the past, and now so closely linked with all we hold most dear. This land that cradled the arts, and heard the immortal songs of Hafiz and Sa'adi; that staged

the marvelous and mythical feats of Rustem—the Persian Hercules; that worshipped with Zoroaster the great spirits of Light and Darkness; the land that saw the vast ambitions and failure of the youthful Alexander, who, thus early, tried to unite the East and West into a single empire, and to achieve, by force of arms, that which was destined only to be accomplished, in these latter days, by the power of mutual understanding; the land that knew the might and tyranny of Mahmud—

" 'Neath the hoofs of whose Turkish squadrons

The glory of India lay,
While his elephants proudly trampled

The deserts of far Cathay."

But, above all, the land that offered so sombre and yet sensitive a background for the heroic epic of the Bábi, and beneath whose turquoise skies has sprung to birth, in God's hour of final consummation, its last and greatest Spiritual Genius,—the peerless Manifestation of the Glory of God to men.

Perhaps the first fact to impress us in our brief survey is, that the art we call Persian is, in a sense, the most ubiquitous of arts. It has never been a strictly national product, but rather an elusive influence that has penetrated and permeated the whole of the civilized world, offering a striking illustration of the truth that to real art, as to great music, there can be set no geographical boundaries.

For eight centuries Persia was a subject country, and the Arabian Caliphs, and also their Mongol and Turkish rulers, recognizing the artistic sensibility of the peoples they

had conquered, sent artists from Fars to every part of the Saracen domains, from India to Spain, from the Caspian to Africa, thereby creating an art that became, in process of time, truly international.

Is it not easy to perceive an analogy between this and that which is taking place to-day in the realm of religion? The new religious genius of the Persian race, born and nurtured, with so much suffering, among its receptive people, is now being disseminated far and wide. Like these flowing arabesques, exquisite flower-patterns, and lovely colorings, the ideas, ideals and principles of the Bahá'í Faith are gradually permeating the mental and emotional life of all nations, and weaving on the cosmic loom the woof and warp of a divine civilization and art of living, in which Truth and Goodness, Science and Religion, blend to create that plan and pattern whose realization is joy, and whose perfection is beauty.

THROUGH a doorway of Yesterday then, let us pass into the Archæmenian and Sassanian periods, of the third to the seventh centuries. Beneath these winged bulls and mighty lions in wonderfully enamelled tiles, Cyrus may have stood to receive deputations from his subject kingdoms. And a frieze depicting the scene would have been admired by Darius as he mounted the great staircase of his new palace at Persepolis. Xerxes probably ordered this presentation, in stone, of a sacrificial lamb, offered at one of his own royal banquets. While upon "pavements" that is, glazed bricks, like these, "in red and blue and white and black" we are told in the

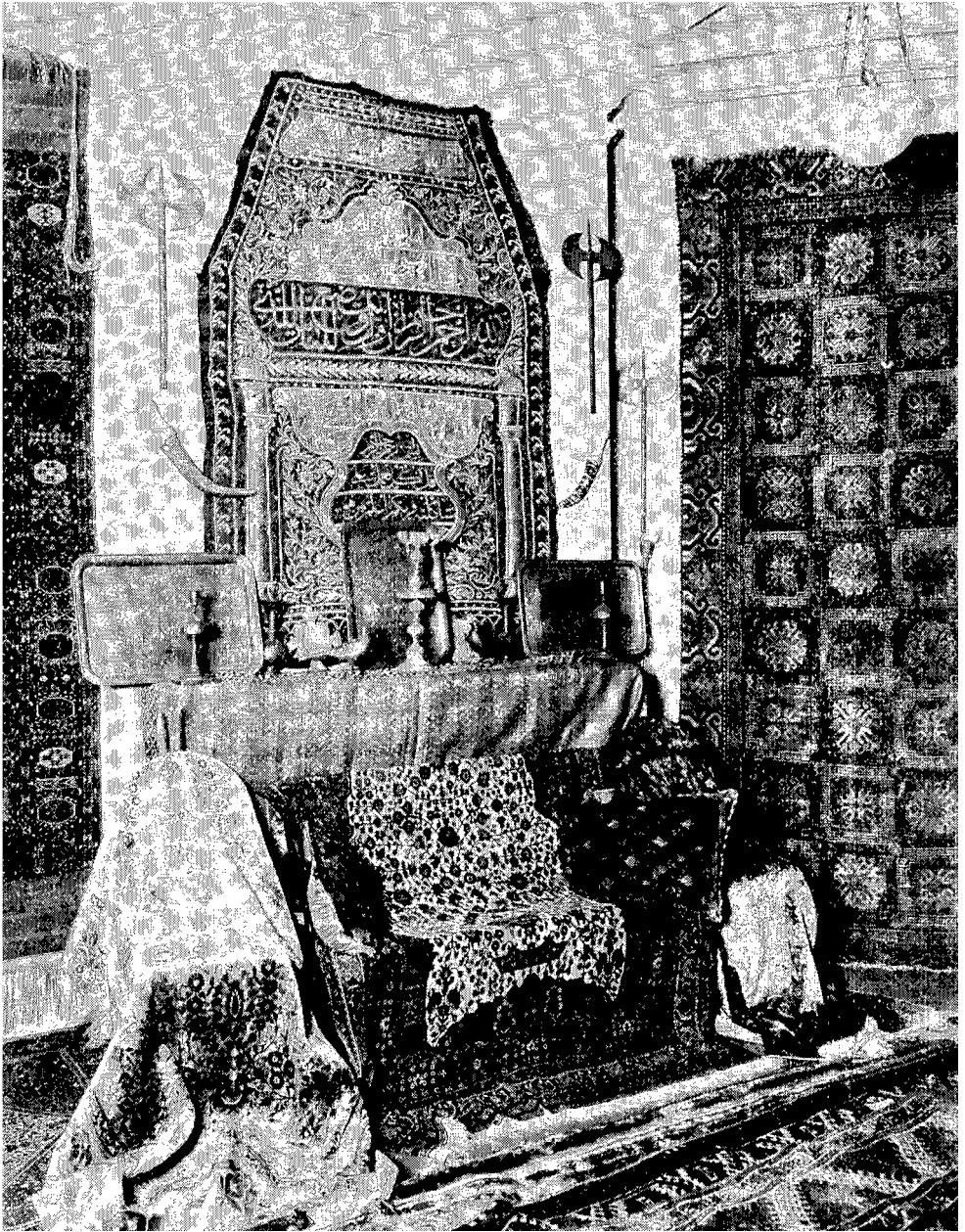
Bible that the people feasted, when Esther reigned as queen at Sushan. In that same palace where Daniel saw those far visions of the Angel Michael and the things that were to be.

Although no work of art or monument, save a ruined arch by the Tigris, survived the conquering hosts of Islam, it is known that art reached a high state of development during this period; while these particular rulers and their deeds seem to have dominated the memory and imagination of the Persians all down the centuries. It is, therefore, highly probable that it was this brilliant dynasty Bahá'u'lláh made reference to in His letter to the Shah:

"They have become such that thou seest naught but their empty places; their gaping roofs, their uprooted beams, their new things waxed old . . . They have descended to the abyss and become companions to the pebbles; to-day no mention is heard nor any sound; nothing is known of them or any hint . . . Verily the decree of God hath rendered them as scattered dust."

Possibly no country in the world has, by reason of its repeated ruthless invasions, devastations and subjections, had more vividly impressed upon the national consciousness the transitoriness of all earthly things. Such a people would not find it so hard to realize, as we do, that, as the Sufis taught, and Bahá'u'lláh emphasized—"Verily this mundane world is as a mirage of the desert."

Yet, through it all Persia has contrived to retain her sense of nationality, and in some subtle way to



Group of rare Persian textiles, embroideries and weaves. From the collection of Mirza Ali Kuli Khan, Persian Art Center, Hollywood, Calif.

“lead captivity captive,” by imposing on her conquerors her own cultures, while absorbing the best in theirs, thereby on a truly grand scale, “distilling sugar and honey

from the bitter poison of suffering.”



CARPETS: Perhaps for most visitors the main interest of the Ex-

hibition centres in the carpets; carpets, which sweeping from ceiling to floor scintillate with superb harmonies of blue and green, fawn and crimson, deep rose, silver and gold. Yet, amid their myriad complexities of pattern and decoration, it is easy to discern their ritualistic origin and the ancient symbolism typified in the designs employed. For here, on every side, we can trace the countless illustrations with which we are accustomed to meet in Bahá'í literature. Here the cypresses—those “trees of immortality” spread wide their branches, and the “doves of eternity” sing upon the delicate twigs of the “divine lote tree,” or their bleeding hearts are transfixed by the “arrows of misfortune.” Here, too, the partridge and gazelle flee from the pursuing hunter, and the “nightingale of holiness” utters his melody to the listening heart of a rose.

The symbol, which has been described as “the clothing which the spiritual borrows from the material plane,” is essentially a form of artistic expression. It suggests. And this symbol of the Tree and its branches is one of the oldest in human history. God, or the Manifestation of His creative power, was from earliest religious history typified as the Tree of Life. The design of a branched tree, on either side of which stood two figures, is to be found inscribed on many ancient Indo-Iranian stones, on antique Assyrian and Babylonian gems, and on sacred amulets. The long oval shape of the amulet forming a centre pattern in many of the carpets.

Bahá'u'lláh frequently refers to Himself as the “Parent Stem” and

“Root” of the New Revelation, and also establishes 'Abdu'l-Bahá's station and degree when giving Him the title of the “Greatest Branch.” The latter, explaining the symbol of the Cross—which design can be traced throughout all nature—says:

“There is nothing more beautiful than this tree united with the cross. Verily, this tree is a type of the Tree of Life in conjunction with the cross; in this, the mystery of sacrifice.”

In this handsome crimson rug, the maker has wrought, with the fingers of infinite patience, many hundreds of knots to the square inch, and among them his own humble name. Now across the centuries we greet his handiwork. Time and skill and patience have combined to transform the wool of a sheep into this thing of joy, as it has the mulberry leaf into yonder gorgeous satin brocade. What a lesson for those of us who are so apt to feel discouraged when, of the spiritual seed sown to-day, we fail to reap a harvest to-morrow! Yet are we not working for to-morrow rather than today? And may it not be that future generations will see of the labor of our hands and the travail of our souls in the threads we are weaving in this new and glorious carpet of a divine civilization.

Here hang the silk carpets of Josophagen, with their circles of dark green cypress trees upon a pale blue background—like a picture caught at early dawn. Indeed more like pictures they seem, than rugs upon which to tread; or symphonic poems in rich bass chords, with overtones of silvery arabesques. And in the centre of them all shimmers a huge



*Miniature painting Indo-Persian School 16th-17th Century:
From the collection of Mirza Ali Kuli Khan, Persian Art
Center, Hollywood, Calif.*

fantasy of a consummate artist, and a wonder of the world!

Surely no one, and certainly not a Bahá'í, could stand unmoved before this wondrous emblem of Persian Islam! For to us it appears not only as a gesture of friendship from its newly awakened people and tolerant, broad-minded Shah, but as a veritable sign and token that age-long prejudices are, at last being broken down, and the longed-for cycle of religious unity and reconciliation already at hand.

“Verily He hath

shone forth from the direction of the Orient, and His Signs have appeared in the Occident!”*

We do not know the names of the Imams here memorialized; it is enough that we know the greatest of them all, He who is the new Manifestation of that most ancient Glory.

“O last of the Prophets.

I know thy nearness to Allah.

Thou hast come late—because thou hast
come

From a great distance.”

The representations in mosaics of the mihrab or praying corner to be found in every mosque, and the small crimson mats in which the design is repeated, remind us of the fact that, in the Moslem religion,

patch of gold. It is a twelve-sided silk carpet—one for each of the Imams—brought from the tomb of a Safavean king, in a golden-domed mosque which stands in the heart of a little blue city on the road to Tihrán. Here it was Mullah Abdul Karim lived—that most trusted servant of the Báb. Box shrubs screen this unique and sacred carpet, whose centre is an ivory oval surrounded by broad glowing bands of orange and crimson and again ivory, splashed with blue palmettes and red stems, and cypresses in green and yellow, the whole bounded by a patterned combination of all the colors used. The exquisite

*Lawh-el-Akdas, Baha'u'llah.

the value and necessity of prayer is enjoined, as it is to-day in a far greater measure in the Bahá'í. And, as we are told, "in the estimation of a wise man, a mat in the Kingdom of God is preferable to the throne of the government of the world."

Turning away from this section we remember the admonition to "rest on the carpet of 'All is from God: there is no power or might but through God alone'." A firm truth upon which to stay our weary feet during these days of acute personal and national distress—in this great and terrible Day of the Lord, wherein the "mountains shall be made like unto carpets."

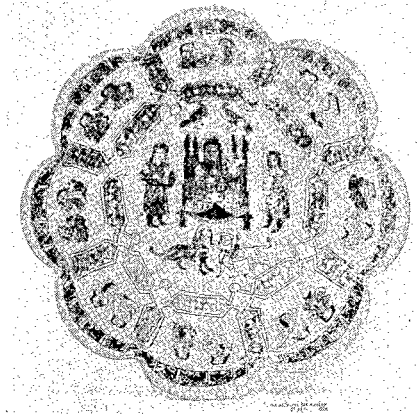
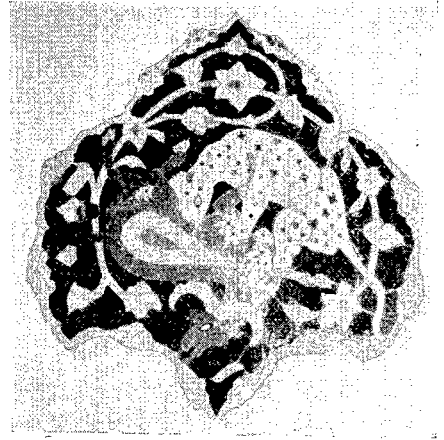


POTTERY: Then we find ourselves standing, like Omar Khayyam, "one evening at the close of Ramazan . . . in that old Potter's shop, with the clay population round in rows."

But, no! the hand of the Potter did not shake when these beautiful works of art were made. Indeed, it seems difficult to realize that these lustrous dishes and platters, these jars and bowls painted in green and blue and gold were really formed from mother earth, and formed too so many hundreds of years ago. Some of them were, no doubt, destined to adorn the banquet tables of kings, but others, less ornate, but none the less pleasing, were made to serve the common usages of life, —to hold the freshly-made mast, or water from the spring.

With what new force there comes to us many a Bahá'í analogy:

"From the clay of Love I have kneaded thee: why seekest thou an-



Polychrome mosaic tile, 16th Century. From the collection of R. Y. Motahedeh, New York.

Below. Polychrome plate, 13th Century. Metropolitan Museum of Art, New York.

other? . . . By the hand of Power I have made thee and by the fingers of Strength have I created thee. Do ye know why we have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how you were created."

In the Qur'an is written: "Thou shalt see no difference in the creatures of God." From the ideal standpoint there is no variation between the creatures of God, because

they are all created by Him. Yet, we know, that so individual is the work of the Supreme Potter that no two human beings were ever exactly alike; no, not even two grains of wheat.

The artist soul in the Persian craftsman loves to retain this flexible individualistic touch. He takes a joy in allowing some subtle difference to appear in every object made, however humble; feeling instinctively, as one of their own critics has said, that it is rather by his "works" than by his "work" he should be known.

Yet is the informing Spirit ever one and the same. And the great Teachers have always striven to arouse in men that keen sense of their spiritual identity in variety. "Be," said Abdul-Bahá, "as one soul in many bodies." And as a Persian Mystic has expressed the idea.

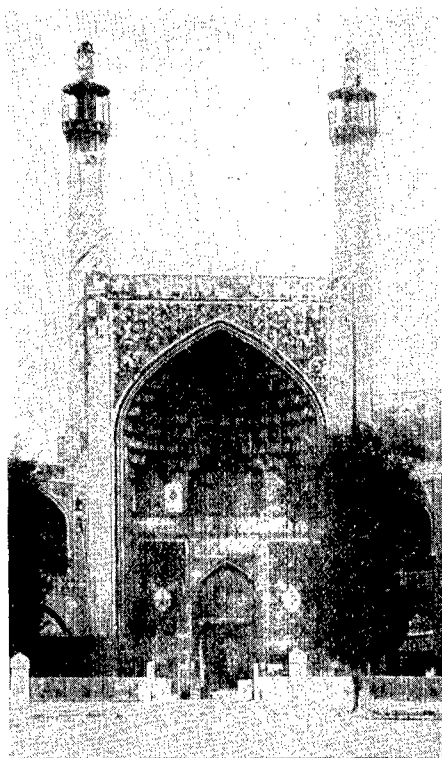
"Beaker and flagon and bowl and jar—

Of earth or crystal, coarse or fine,
However the Potter may make or mar,

Still may serve to contain the Wine;
Should we this one seek, or that one shun,

When the *Wine* which lends them their worth, is *one*."

In the East, art has never been divorced from the ordinary purposes of daily living, but designed to serve the ends both of usefulness and beauty. A lesson that we of the West might well take to heart. And it is not difficult to believe that if here, in our more recent and mechanized civilization, once the dread of poverty and destitution could be



Royal Mosque of Masjed Shah at Isfáhán, 16th Century.

eradicated, which—were the Bahá'í principles practically applied should be quite possible—a love of Beauty would soon become a quickening force among all men, instead of being, as now, more or less the culture of minorities.



THE MOSQUE OF ISFAHAN: Through a small reproduction, decorated with mosaic faience, of the entrance to the Royal Mosque at Isfáhán, we reverently enter. Shall we remove our shoes? Or is it only a reflection in the pool of water that stands before it? We pass beneath its glittering facets, thinking of the youthful Báb Who, during the year He spent in this ancient

capital of the Safavi kings, must often have crossed the broad sunlit expanse of the Meidan-i-Shah and entered here to worship. Here, where the angry Ulemas refused to meet Him in conclave, fearful of their own confounding.

In imagination we see, in the spacious courtyard, lined with shrubs and flower beds, a number of black-robed figures, bowing towards the Kibla, with foreheads to the ground. Or upon the wide-spread carpet beneath the dome they stand, making response to the voice of the Mullah. The name of Allah in deep sonorous chords fills the air. Rich colors of turquoise blue and green and crimson streams over the assembled worshippers. But now, clear through the silence that has fallen, one hears the warning voice of God's new Messenger to men.

"Rend asunder the veils. Beware lest celebration preventeth you from the Celebrated, and worship from the Worshipped!" Or its echo comes to us in the words of 'Abdu'l-Bahá:

"O, army of Life! East and West have joined to worship stars of faded splendor, and have turned in prayer unto darkened horizons . . . In this holy dispensation, the crowning glory of bygone ages and cycles, faith is no mere acknowledgment of the unity of God, but rather the living of a life that manifests the virtues and perfections implied in such belief."

Over our heads hang a pair of lacquered doors enriched with gold, believed to have come from the "Hall of Forty Columns," the beautiful open audience chamber of Shah Abbas, and little garden palace, wherein Minuchihr Khan so



—The Metropolitan Museum of Art
*Qur'an stand, signed Hasan son of
Soleiman of Isfáhán.*

successfully concealed the Báb from His enemies.



JEWELS: Now let us pause for a few minutes before the blazing jeweled appurtenances of the Persian Crown. The cases are aglitter with objets d'art which bear eloquent witness to the lavish extravagance of the country's rulers, especially of the Safavean kings, when Persia knew unusual prosper-

ity and the Court touched a height of unprecedented splendor. The walls above are draped with rugs woven of silk and gold fit for royal gifts. And we remember that Bahá'u'lláh, brought up in the precincts of the Court, must often have seen such sights as these—quite possibly these very objects—bowls and vases of gold inlaid with exquisite enamels, gem encrusted rosewater ewers, huge emeralds, glistening pearls, diamonds and pink tourmalines, richly embroidered garments and priceless ornaments—and in after years drawn numerous analogies therefrom.

“O children of the Spirit! Ye are My treasures, for in ye I have treasured the pearls of My mysteries, and the gems of My knowledge.”

“Look at the Pearl! Verily its lustre is in itself, but if thou coverest it with silk it assuredly veileth the beauty and qualities thereof. Such is man—his nobility is in his virtues not in that which covereth him.”

Just such a finely wrought damascene sword as this might the great Teacher have had in mind when He wrote:

“O my Servant! Thou art like unto a well-tempered sword that lieth concealed in the darkness of its sheath and the value thereof is unknown to the expert eye . . . ”

And as all fair things may thus serve to remind us of diviner, this gold necklet sparkling with old diamonds, rubies and pearls will flash to us its spiritual message—“Your ornament is the love of God.”

Again we catch the same note in Bahá'u'lláh's stirring appeal to the Pope:

“Sell that which thou hadst of

decked ornaments and expend it in a sovereignty to the King Should anyone come unto thee with the treasures of the earth, turn not thy sight towards them; but be as thy Lord hath been.”

Or in His passionate appeal to Nasir-ud-din Shah: “. . . . Where are their hidden treasures and their apparent gauds, their bejeweled thrones and their ample couches? Emptied is what they treasured up, dissipated is what they collected, and dispersed is what they concealed ”

And then there comes to us those words of gracious promise and profound yearning:

“To gather jewels have I come to this world. If one speck of a jewel lie hid in a stone, and that stone is beyond the seven seas, until I have found and secured that jewel my hand shall not stay from its search.”



THE ART OF THE BOOK: To those for whom the literature of Persia—its poetry, philosophy, legends and religions—possess the dominating interest, a world of wonder and delight lies open among the Manuscripts and Miniature Paintings.

Sometimes we have questioned why it was that this new Message of God should have been clothed in the tongue and revealed through the characters of such ancient languages as Arabic and Persian, languages so hard for us to learn and so far removed from the usages of the Western, and particularly the Anglo-Saxon world. But beholding these masterpieces of calligraphy one ceases to wonder. The very

forms of the letters, their graceful curves and flowing outlines inscribed in crimson and black, blue and gold, convey a vivid impression of combined beauty and dignity. Suras from the Qur-an appear on thick golden-leaved parchment, intertwined with arabesques and richly colored mosaics. And one realizes that here is a language and a penmanship more worthy than any other could be to bear the traces of the Supreme Pen—"from the treasury of which the gems of wisdom and utterance, and the arts of the whole world have appeared and become manifest."

And with what keen freshness of understanding we remember our Lord's injunction:

"Write that which we have revealed unto thee with the ink of Light upon the tablet of the spirit . . . and if thou canst not do this, then write with that crimson ink that hath been shed in my path . . ."

It is with a sense of profound deprivation that one admiringly contemplates, but cannot read, these brilliant quatrains from some of the world's supreme Poets, from the Diwan of Hafiz, the mystical Jami and Jalal-ud-din Rumi—author of those famous lines quoted by Persian Bahá'is:

"It needs an eye which is king discerning
To recognize the King under every disguise."

Here too are beautiful specimens of lacquered calamdans, or long pencases,—looking as though they might have come out of an old Italian studio,—used by a Persian scribe, and in which he carried the Indian ink, reeds, scissors, etc., so essential to his art. And one calls

to mind the remarkable calligraphy displayed by both the Báb and Bahá'u'lláh, and which, to the Oriental mind constituted so sure a sign of inspiration. It was at Kum that Mullah Abdul Karim received in trust the pencase and seals bequeathed by the Báb to His Successor; when, at the urgent request of those present was revealed a pentacle in the form of a man, penned by the Báb with such fineness and delicacy that it appeared like a single wash of ink on the paper, and containing 360 derivatives from the root word Baha. After examining some of these extraordinary pen drawings, one can better appreciate this form of art. But probably only a Persian, and a calligraphist, could fully understand the skill and spiritual significance of such a creation.

For any real appreciation of the beauty of Persian paintings one finds it necessary to make practical application of the Bahá'í principle of discarding prejudices and preconceived ideas, and trying, by means of a sympathetic imagination, to enter into a different realm of thought and perception. A most fascinating and profitable exercise!

To our Western minds, accustomed for centuries to a form of art so much more localized and representative, with its decided anthropomorphic tendencies, these paintings seem to possess a curiously impersonal atmosphere. We begin to realize that the outlook of an Oriental artist is far more universal and abstract than ours—of the mind rather than of matter. It is essentially decorative in character. No attempt is made to render light and shade. Everything glows in brilliant hues, distinct and hard like a



Persian mirror cases, lacquered pen cases and book covers painted and lacquered by famous artists of the Court of Shah Abbas and later such as Ali Gholi, Agha Zaman. (From the collection of Mirza Ali Kuli Khan, Persian Art Center, Hollywood, Calif.).

jewel. Yet are these miniatures fragile marvels of minute detail. Strange that a country of such empty spaciousness and magnitudes should produce an art so microscopic! As though the mind thereby sought for and found a necessary reaction and relief.

It is also interesting to note that Persia paid less honor to her painters than to her poets. This is in part due, no doubt, to the fact that the priests of Islam inferred, from a restriction given in the Qur'an regarding images in the mosques, that Muhammad prohibited painting and

sculpture. Which only goes to show that religious zealots in all ages are especially prone to "magnify His strictness with a zeal He would not own." At any rate, the Moslem has always lacked the inspiration afforded by religion to the Christian, Hindu or Chinese. Painting too was essentially an affair of Courts for the materials used cost money and so could not be executed without the patronage of the wealthy. The painter, therefore, was less happily situated than the poet, who could paint his word-pictures, and weave his "metrical chaplet of coral and pearls and gold" more independently.

To a Bahá'í student, in this connection, two figures make an outstanding appeal. One is the Prophet-Artist Mani, who, about three hundred years after Christ, sought to reconcile his own Zoroastrianism with the new teachings from Galilee. It was Zoroaster who founded the Messianic idea, and prophesied the ultimate coming of Shah Bahram to establish a reign of righteousness and peace, weaving for his followers the three-fold cord of good thoughts, good words, good deeds. With clear inward vision Mani perceived that these two great Teachers were in the realms of Spirit one. To this fusion of religions he tried to unite art, holding that painting was a sacred rite and duty. He had an immense following; St. Augustine being, at one time, among his adherents. Like many another pioneer idealist he perished for his beliefs. But the influence he exerted on his country's art still lives.

And here, among many small but

lovely paintings illustrating Persia's poetic legends, hangs a picture by Bihzad illustrating the story of Laila and Majnun, to whose power of yearning love Bahá'u'lláh refers in the "Seven Valleys." Bihzad is the second figure to claim our interest, for he was Persia's supreme artist. Born at a time when Sufi Mysticism had permeated the very marrow of the nation's life, he has introduced into his work this element of spiritual love. As a painter he caught the same vision that inspired the poets Jami and Jalal-ud-din Rumi and many others of that particular period; and under the spell of this ideal of the realization of the divine, he created his country's masterpieces.

Before such beauty one can only stand in quiet contemplation; not seeking to define it, but rather letting it define us, lending the time necessary for its radiant colors and inner meanings to awake within us a responsive echo of joy. So that we may not merely look, but perceive; not only admire but understand.

"THE PAST is a mirror of the future." Great as have been the achievements of Persia in bygone ages, widespread as her influence has been on the art and literature of the world, it is by a far more wonderful contribution that she is destined to shine for future generations; and by exemplifying in her national life the principles laid down by Bahá'u'lláh, to create a new and brilliant social order such as no country in the world has ever yet known.

"Glory be upon the people of the Glory!"

THE
BAHA'I MAGAZINE
STAR OF THE WEST

INDEX TO
VOLUME XXI

APRIL, 1930, TO APRIL, 1931

INDEX

The Baha'i Magazine

VOLUME XXI

APRIL, 1930, TO APRIL, 1931

TITLES

ARCHITECTURE, GOD-INTOXICATED, Dr. Frederick H. Newell, 274

BAB, THE, ALLEGORY OF, Lorrol Jackson, 87

BAB, THE DISCIPLES OF, 59

BAB, THE, ONLY PICTURES OF, M. L. R., 54

BACCALAUREATE SERMONS, COLLEGE PRESIDENTS, 118

BAHA'I BELIEF, THE BASIS OF, Keith Ransom-Kehler

1. The Order of Melchizedek, 27, 38, 166; 2. The Collective Center, 280; 3. The Expectation of the Ages, 316.

BAHA'I COMMUNITY OF THE FUTURE, Harlan F. Ober, 21

BAHA'I MESSAGE, A MAGIC CASEMENT, Leslie R. Hawthorn, 55

BAHA'I MOVEMENT, BAHA'I MAGAZINE, John O'Groat Journal, 352

BODY-SOUL-SPIRIT, Loulie A. Matthews, 326

BOURGEOIS, LOUIS, THE PASSING OF, S. W., 203; In Memoriam, 205

CHARACTER TRAINING, Dr. J. E. Esslemont, 117

CHILD'S HISTORY, FROM MOLECULE TO MAN, 309; BODY-SOUL-SPIRIT, 326

CHINESE CULTURE AND THE BAHA'I CAUSE, Martha L. Root, 262

CIVILIZATION, RACE AND INTELLIGENCE, Stanwood Cobb, 338

COLOR LINE, ABOVE THE, Coralie Franklin Cook, 300

COLOR, NEW ATTITUDES ON, 70.

COOPERATION, SPIRITUAL AND MATERIAL, Beatrice Irwin, 335

CONSULTATION IS AN ART, Doris Holley, 252

CONSULTATION AND DISCUSSION, E. B. M. Dewing, 246

CONVENTION, BAHA'I, 1930, Doris McKay, 84

DIFFERENCES, BEWARE OF, Harry P. Frantz, 306

DISCIPLES OF THE BAB, Fatimih Khanum, 59.

DISCOVERY, THE GREAT, Esther Davis, 330

ECONOMICS, THE NEW, Dale S. Cole, 134

ECONOMIC RELIEF, THE MEANS OF, Dr. Albert D. Heist, 344

ELIJAH, THE CAVE OF, Dr. Water B. Guy, 156

GARDEN OF THE HEART, THE, (Review), Doris McKay, 283

GERMAN BAHA'I TEACHER IN FRANCE, Dr Hermann Grossmann, 51

GLORIOUS YOUTH, THE, ALLEGORY OF THE BAB, Lorrol Jackson, 87

GREEN ACRE, THE NEW, Louis G. Gregory, 215

GREEN ACRE MEMORIES (OLD AS THE HILLS), Cora E. Gray, 234

GUIDANCE, THE UNBROKEN SPIRITUAL, Howard R. Hurlbut, 358

HAIFA—A PILGRIM'S SCRIP, Beatrice Irwin, 148

HEALING, ART OF AND MEDICAL HISTORY, Dr. Zia M. Bagdadi, 285, 294, 349

HUMAN UNDERSTANDING, OBSTACLES TO, Abdul Hussein Isphahani, 114

KEMAL PASHA, GHAZI, Martha L. Root, 75

LOVE, DIVINE, AND MAN'S PROGRESS, Rosa V. Winterburn, 198

MAN, WHAT HOPE IS THERE FOR, Shahnaz Waite, 269

MASHRIQU'L-ADHKAR IN AMERICA—How Architecture Expresses Renewal of Religion, Shahnaz Waite, 7. Physical Features of, Allen B. McDaniel, 18

MEDICAL HISTORY AND THE ART OF HEALING, Dr. Zia M. Bagdadi, 285, 294, 349

Index Continued

- MEDICAL SERVICE—A LOOK FORWARD, Bertha Hyde Kirkpatrick, 159
- MESSAGE TO YOUTH, A, Baccalaureate Sermons, 118
- MIDNIGHT OIL, Marzieh K. Nabil, 188
- MILLENIUM, Marzieh K. Nabil, 109
- MOLECULE TO MAN, STORY OF LIFE DEVELOPMENT, Loulie A. Matthews, 309
- NEW ATTITUDES ON COLOR, Leslie R. Hawthorn, 70
- NEW WORLD SPIRIT, THE, M. E. Tracey, 73
- ONENESS IN ITS TRUE SIGNIFICANCE, Florence King, 190
- ORDEALS AND IDEALS, THE SPIRITUAL EDUCATION OF PERSIAN CHILDREN, Jalal Sahihi, 364
- PALESTINE, BAHÁ'Í TRAVELER IN, Dr. Walter B. Guy, 43, 82, 156
- PEACE GARDEN, INTERNATIONAL, Martin L. Davey, 124
- PERSIA, AN INTERVIEW ABOUT, Martha L. Root, 41
- PERSIA, THE DIVINE TRACES IN, Dr. Lotfullah S. Hakim, 92
- PERSIAN ART EXHIBITION IN LONDON, TREASURES FROM THE LAND OF FARS, Florence E. Pinchon, 372
- PERSIAN CHILDREN, THE SPIRITUAL EDUCATION OF, Jalal Sahihi, 364
- PILGRIMAGE THROUGH PERSIA, Martha L. Root: Baghdád and Kirmansháh, 104; Hamadán, 139; Qavin and Tíhrán, 173; Martyrdoms and the New Civilization, 210; The Administration of the Bahá'í Work, 235.
- PRAYER, CONCERNING, E. M. Grossman, 155
- PRAYER, DYNAMICS OF, Ruth J. Moffett, 47
- PROGRESS, MAN'S, Rosa V. Winterburn, 198
- QUR'ATU'L-ÁYN, THE FIRST FEMINIST MARTYR, Zeine Nour-ud-dine Zeine, 230
- RELIGION, THE UNIVERSAL, Hooper Harris, 77
- ROOT, MARTHA L., IN PERSIA, A. H. Naimi, 31
- SAVIOUR, A, WHAT DO WE NEED OF, Keith Ransom-Kehler, 280
- SCIENCE, SOME ASPECTS OF MODERN, Prof. Glenn A. Shook: The Change in Viewpoint, 169; The Passing of Atomic Materialism, 206; Manifestations of God, 241
- SEARCHING FOR TRUTH, A Spiritual Autobiography, 151, 184, 220.
- SOCIAL AND RELIGIOUS PLAN, THE BAHÁ'Í, Abdul Hussein Isphahani, 143
- STUDENTS OF THE LAND OF THE RISING SUN, Agnes B. Alexander, 200
- TEMPLES, GOD-INTOXICATED ARCHITECTURE, Dr. Frederick H. Newell, 274
- THINGS TO THINK ABOUT, Milton M. Schayer, 299
- THROUGH A WIDE ANGLE LENS, Dale S. Cole, 312
- TREASURES FROM THE LAND OF FARS, Florence E. Pinchon, 372
- TRUTH, WHAT IS IT? Thornton Chase, 267
- UNITY, THE KEY TO, Louise Drake Wright, 179
- UNIVERSAL LANGUAGE—WHICH? A. Evelyn Baxter, 254
- WORD OF GOD, Inspiration of Byne Goodman Cavevee, 121
- WORD, THE, MADE FLESH, Bertha Hyde Kirkpatrick, 63
- WORLD THOUGHT AND PROGRESS, 95

AUTHORS

- AOKI, SOPHRONIA, The Lighthouse, 91
- BAGDADI, DR. ZIA M., Medical History and the Art of Healing, 285, 294, 349
- BAXTER, A. EVELYN, A Universal Language, Which? 254
- BOLTON, JANET, The Making of the Temple, 26; The Purpose, 91; Leaven, 103
- CAVENEY, BYNE GOODMAN, The Inspiration of God's Word, 121
- COBB, STANWOOD (See Editorials)
- COBB, STANWOOD, Civilization, Race and Intelligence, 338
- COOK, CORALIE FRANKLIN, Above the Collor Line, 300
- CHASE, THORNTON, What Is Truth? 267
- COLE, DALE S., The New Economics, 134; Through a Wide Angle Lens, 312
- COY, DR. GENEVIEVE L., Let Me Know Life, 101; Wings (Cover Page) 192
- DAVEY, MARTIN L., International Peace Garden, 124
- DAVIDSON, CHARLES STEELE, The Bab, 34
- DAVIS, ESTHER, The Great Discovery, 330
- DEWING, E. B. M., Consultation and Discussion, 246
- ESSELMONT, DR. J. E., Character Training, 117
- FRANTZ, HARRY P., Beware of Differences, 306
- GRAY, CORA E., Green Acre Memories (Old As the Hills), 234
- GREGORY, LOUIS G., The New Green Acre, 215

Index Continued

- GROSSMAN, E. M., Concerning Prayer, 155
- GROSSMAN, DR. HERMANN, A German Bahá'í Teacher in France, 51
- GUY, WALTER B., M.D., A Bahá'í Traveler in Palestine, 43, 82; The Cave of Elijah, 156
- HAKIM, DR. LOTFULLAH S., The Divine Traces in Persia, 92
- HARRIS, HOOPER, The Universal Religion, 77
- HATCH, WILLARD P., Mysteries, 91; Contrasts, 371
- HAWTHORN, LESLIE R., The Bahá'í Message—A Magic Casement, 55; New Attitudes on Color, 70
- HEIST, DR. ALBERT D., The Means of Economic Relief, 344
- HILLE, MONA WANDANITA, A Candle, 205
- HOLLEY, DORIS, Consultation is An Art, 253
- HURLBUT, HOWARD R., The Unbroken Spiritual Guidance, 358
- IRWIN, BEATRICE, A Pilgrim's Scrip, 148; Cooperation—Spiritual and Material, 335
- ISPAHANIAN, ABDUL HUSSEIN, Obstacles to Human Understanding, 114; The Bahá'í Religious and Social Plan, 143
- JACKSON, LORROL, The Glorious Youth—An Allegory of The Báb, 87
- KHANUM, FATIMIH, Disciples of the Báb, 59
- KING, FLORENCE, Oneness In Its True Significance, 190
- KIRKPATRICK, BERTHA HYDE, The Word Made Flesh, 63; A Look Forward in Medical Science, 159
- MARANGELLA, PHILIP AMALFI, Temple of God, 26; The Architect Departs, 205; The Search Eternal, 334.
- MATHEWS, LOULIE A., From Molecule to Man, 309; Body-Soul-Spirit, 326
- MCDANIEL, ALLEN B., Physical Features of the Mashriqu'l-Adhkár, 18
- MCKAY, DORIS, Building the Temple at the 1930 Convention, 84; The Garden of the Heart, 283
- MOFFETT, RUTH J., Dynamics of Prayer, 47
- NABIL, MARZIEH K., Millennium, 109; Midnight Oil, 188; The Carmel Monks, 320
- NAIMI, A. H., Martha L. Root in Persia, 31
- NEWELL, DR. FREDERICK H., God-Intoxicated Architecture, 274
- OBER, HARLAN F., The Bahá'í Community of the Future, 21
- PINCHON, FLORENCE E., Treasures From the Land of Fars, 372
- RANSOM-KEHLER, KEITH, The Basis of Bahá'í Belief, 27, 38, 166, 280, 316
- ROOT, MARTHA L., An Interview About Persia, 41; The Only Pictures of the Báb, 54; Ghazi Kemal Pasha, 75; A Pilgrimage Through Persia, 104, 139, 173, 210, 235; Chinese Culture and the Bahá'í Cause, 262
- SAHIHI, JALAL, Ordeals and Ideals—The Spiritual Education of Persian Children, 364
- SCHAYER, MILTON M., Things to Think About, 299
- SHOOK, PROF. GLENN A., Some Aspects of Modern Science, 169, 206, 241
- TASKER, LORNA B., Our Temple, 26; The Cause is Real, 91; Songs of Life, 128
- TRACEY, M. E., The New World Spirit, 73
- WAITE, SHAHNAZ, The Mashriqu'l-Adhkár in America, 7; The Temple Beautiful, 26; True Vision, 91; The Passing of Louis Bourgeois, 203; Thou Art Not Dead, 205; What Hope is There for Man, 269
- WESTERVELT, GRETCHEN, The Unseen World, 290
- WINTERBURN, ROSA V., Divine Love and Man's Progress, 198
- WRIGHT, LOUISE DRAKE, The Key to Unity, 179
- ZEINE NOUR-UD-DINE ZEINE, The First Feminist Martyr, 230

EDITORIALS

- Báb, The, Forerunner of the Universal Religion, 35
- Bahá'u'lláh's Organization of Society properly directs scientific knowledge, 163
- China Needs Bahá'í Teachings, 259
- Economic Conditions, Solution offered by Bahá' Movement, 355
- Mashriqu'l-Adkár of America, 3
- Organization of Human Affairs—Outer and Inner, 227
- Persia, Progress in, since the Announcement of the Báb, 35
- Prayers—Why Some Are Answered and Some Unanswered, 195
- Religion and Science, 67, 323.
- Spiritual Development — Opportunites For, 291
- Sun, Material, Gives Out Infinite Supplies of Energy, 131

*Index Continued***ILLUSTRATIONS****FRONTISPIECES—**

- Agha Seyid Nasroullah Bakeroff of Tihran, 162
 Bahá'í Students, American University, Beirut, 226
 Bourgeois, Louis G., 194
 Mashriqu'l-Adhkár of America, 6
 Root, Martha L. and Spiritual Assembly of Hamadán, 130
 Sheikh Muhammad El Damirtchi of Baghdád, 98
 Souvenir Feast, West Englewood, N. J., June 1930, 259

GROUPS, PORTRAITS AND VIEWS—

- Alexander, Agnes B. and Esperanto group of Seikei School, Tokyo, 201
 Bahá'í Feasts in Tihrán, Persia, 93, 94, 213
 Bahá'í Sunday School Class in Tihrán, 366
 Central Square, Tihrán, 92
 Chen Ming-Shu, 262
 Elijah's Cave, 157, 158
 Ghazi Kemal Pasha, 74
 Lincoln Memorial, Washington, D. C., 275
 Mashriqu'l-Adhkár in America, 203, 279
 Miniature Painting, Indo-Persian School, 377
 Notre Dame, Paris, 278
 Persian Mirror Cases, Lacquered Pen Cases and Book Covers, 383
 Persian Textiles, Embroideries and Weaves, 375
 Polychrome Mosaic Tile and Polychrome Plate, 378
 Qur'án Stand, 380
 Root, Miss Martha L., 31
 Root, Martha L. with Dr. and Mme. Habiboullah and Mrs. Behtari Dehgan, 105
 Root, Martha L. and Members National Bahá'í Spiritual Assembly of Persia, 175
 Root, Martha L., At the House of the Báb, Shiráz, 211
 Royal Mosque of Masjed Shah, Isfahan, 379
 St. Sofia, Constantinople, 278
 Taj Mahal, India, 276
 Tsao, Dr. Y. S., 263
 Wang, Dr. C. T., 264
 Zamenhof, Miss Lydja, 255

POEMS

- ARCHITECT DEPARTS, THE, Philip Amalfi Marangella, 205
 BAB, THE, Charles Steele Davidson, 34
 CANDLE, A, Mona Wandanita Hille, 205
 CARMEL MONKS, THE, Marzieh K. Nabil, 320

- BAHA'U'LLAH HERALDED HOUR OF UNITY, 259
 BAHÁ'U'LLAH'S PRINCIPLE'S, REMEDY FOR SOCIAL ILLS, 133
 BAHÁ'U'LLAH RECONCILED SCIENCE WITH RELIGION, 245
 BAHÁ'U'LLAH'S TEACHINGS CREATE PROGRESS AND LOVE, 178
 BESTOWALS OF GOD CONTINUOUS, 109, 358
 CAPACITIES—DIFFERENCES AND ADJUSTMENT, 355
 CAUSE IS REAL, THE, Lorna B. Tasker, 91
 CONTRASTS, Willard P. Hatch, 371
 LEAVEN, Janet Bolton, 103
 LET ME KNOW LIFE, Dr. Genevieve L. Coy, 101
 LIGHTHOUSE, THE, Sophronia Aoki, 91
 MYSTERIES, Willard P. Hatch, 91
 PURPOSE, THE, Janet Bolton, 91
 SEARCH, THE ETERNAL, Philip Amalfi Marangella, 334
 SONGS OF LIFE, Lorna B. Tasker, 128
 TEMPLE BEAUTIFUL, Shahnaz Waite, 26
 TEMPLE, OUR, Lorna B. Tasker, 26
 TEMPLE OF GOD, Philip Amalfi Marangella, 26
 TEMPLE, THE MAKING OF THE, Janet Bolton, 26
 UNSEEN WORLD, THE, Gretchen Westervelt, 290
 WHAT IS DEATH? F. W. S., 91

QUOTATIONS FROM THE WRITINGS OF 'ABDUL-BAHA

- BAB, FORERUNNER OF BAHÁ'U'LLAH, IMPARTED DIVINE EDUCATION, 35
 BAB, DECLARATION OF, 37
 BAHÁ'U'LLAH'S APPEARANCE, CAUSE OF AMITY, 5; LIKE A NEW SPRINGTIME, 113
 BAHÁ'U'LLAH'S GUIDANCE AND TEACHING IN PERSIA, EFFECT OF, 92
 CHINA AND THE CHINESE PEOPLE, 261
 CIVILIZATION, SPIRITUAL—PROGRESS IN THE ORIENT, 343
 COLLECTIVE CENTER NECESSARY FOR UNITY, 370
 COLOR MAKES NO DIFFERENCE, 300
 CONNECTION BETWEEN EVERY PART OF UNIVERSE, 67
 CONSULTATION IN BAHÁ'Í CAUSE, 84
 DAWN OF A GREAT UNITY, 77
 DISTINCTION, WHAT IT MEANS, 291, 293
 DIVINE SOVEREIGNTY, NO BEGINNING AND NO ENDING, 69
 ECONOMIC ADJUSTMENT, NO EXTREMES OF POVERTY OR WEALTH, 354

Index Continued

EDUCATION UNIVERSAL IS A UNIVERSAL LAW, 116
 ELEMENTS, COURSINGS OF, 309, 310, 311
 EVOLUTIONARY ACTIVITY, PASSING OF OLD CONDITIONS, 76
 EVOLUTION OF SPIRITUAL MAN, 69
 GLORY AMONG NATIONS, HOW ATTAINED, 325
 HAPPINESS OF MAN, WHAT IT CONSISTS OF, 99
 IMMORTALITY REACHED BY PURE LIFE, 329
 INFLUENCES, TWO KINDS, CIVILIZATION AND DIVINE, 227
 LOVE OF GOD, THE SUPERIOR FORCE, 25
 MANIFESTATIONS OF GOD, CONFER DIVINE REALITIES UPON MAN, 240; PROOF OF, 158; THE WAY TO DEITY, 168
 MAN'S PROGRESS THROUGH VARIOUS KINGDOMS, 311
 MANKIND ORIGINALLY ONE, 72
 MATERIAL FORCES OF TWO KINDS, 138
 MIND, HUMAN, ACTS AS A MIRROR, 329
 MASHRIQU'L-ADHKAR, IMPORTANCE OF FIRST ONE IN AMERICA, 3; ITS ACCESSORIES AND BUILDINGS, 20; UNIQUE POSITION OF, 204
 ONENESS OF HUMANITY IF ESTABLISHED DIFFERENCES WOULD BE ERADICATED, 337
 ONENESS OF HUMANITY ACCOMPLISHED IN THE ORIENT, 343
 PEACE, UNIVERSAL, HOW CAN IT BE ESTABLISHED, 337
 PRAYERS, WHEN ANSWERED, 197
 PROGRESS THROUGH POWER AND TEACHINGS OF DIVINE MANIFESTATIONS, 240
 PROMISED CENTURY, FULFILLMENT OF, 73
 PROPHECIES IN HOLY BOOKS FULFILLED, 5

REALITY OF THINGS, DISCOVER FOR YOURSELVES, 325
 REALITY OF MAN, *The INNER*, 165
 RELIGION IN HARMONY WITH SCIENCE, 245
 RELIGIOUS UNITY, HOW TO ATTAIN IT, 66
 REMEDY FOR ALL HUMAN AILMENTS, 76
 REVELATION PROGRESSIVE AND CONTINUOUS, 81
 REVELATION FROM GOD, TRANSFORMATION OF CHARACTER ITS OBJECT, 108
 SCIENCE, THE MAN OF, HIS STATION, 322
 SCIENCE AND RELIGION DEFINED AT COLUMBIA UNIVERSITY, 305
 SCIENCE AND RELIGION TWO WINGS, 288
 SCIENCE, ITS SOVEREIGNTY WITHOUT END, 172
 SCIENTIFIC KNOWLEDGE, GOD-GIVEN, 163
 SPRING, THE COMING OF, 370
 SOCIAL FABRIC, THE, 354
 SOUL, LIKE INTELLECT, IS AN ABSTRACTION, 327
 SUN, MATERIAL, ITS FUNCTION, 131
 SUSCEPTIBILITIES, NATURAL AND SPIRITUAL, 86
 THOUGHTS MUST BE IDEAL, 195
 WEALTH, WHAT IT REALLY IS, 102
 WORD OF GOD, GOVERNOR OF HUMAN WORLD, 229

SHOGHI EFFENDI

Excerpts from his letters

CONSULTATION—A SAFEGUARD, 251
 MASHRIQU'L-ADHKAR, INTERACTION OF SPIRITUAL FORCES AND THE ADMINISTRATION OF ITS AFFAIRS, 2